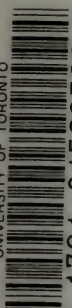


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THE
CHRISTIAN'S SECRET
OF A
HAPPY LIFE.

BY
H. W. S. Smith

WITH INTRODUCTIONS BY
JOHN POTTS, D.D., AND H. M. PARSONS, D.D.

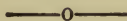
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PREFACE.



THIS is not a theological book. I frankly confess I have never studied Theology, and do not understand its methods or its terms. But the Lord has taught me experimentally, and practically certain lessons out of His Word, which have greatly helped me in my Christian life, and have made it a very happy one. And I want to tell these lessons, in the best way I can, in order that some others may be helped into a happy life also. I cannot bear to keep the secret to myself.

I do not want to change the theological views of a single individual. I dare say most of my readers know far more about Theology than I do myself, and perhaps you may discover abundance

of what will seem to you to be theological mistakes. But let me beg of you not to mind these. Try, instead, to get at the experimental part of that which I have tried to say, and if that is practical and helpful, forgive the blundering way in which it is expressed. Throw over it all the mantle of Christian love. Say, if you choose, "Well she is only a woman, and cannot be expected, therefore, to understand Theology;"—but remember that God sometimes reveals, even to babes, secrets that He has hidden from the wise and prudent.

I have committed my book to the Lord, and have asked Him to counteract all in it that is wrong, and to let only that which is true find entrance into any heart. It is sent out in tender sympathy and yearning love for all the struggling weary ones in the Church of Christ, and its message goes right from my heart to theirs. I have given the best I have, and could do no more. May the blessed Holy Spirit use it to teach some of my readers the true secret of a happy life!

H. W. S.

INTRODUCTIONS.

BY REVS. JOHN POTTS, D.D., AND H. M. PARSONS, D.D.

Mrs. Pearsall Smith's little book, known as "THE CHRISTIAN'S SECRET OF A HAPPY LIFE," is a precious portion for all who are hungering and thirsting after righteousness.

God's people feel the need, and have a high appreciation of literature which helps to a better understanding of their glorious privileges in Christ Jesus.

This book makes no pretensions to a discussion of the theological aspects of the subject of which it treats.

It is the fruit of long and patient study of the Word, and of long and intimate communion with the Lord. The plan of the book is simple, and the matter of it is fresh and attractive. Each topic is treated in such a way as to help the reader in overcoming the difficulties which appear at every step of Christian progress, and also to embrace the blessedness which belongs to advancing and matured piety.

I rejoice to introduce this Canadian edition to the children of God of every denomination, believing that it will largely minister to their "growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

JOHN POTTS.

INTRODUCTION.

A BOOK that has reached its fifty-ninth thousand needs no introduction. "The Christian's Secret of a Happy Life" has helped many to realize the truth they have always known, but never appropriated. Still more at the present day are longing for something solid and satisfying in their experience of Christ. They do not find it in their present use of the Word. This little book deals with some difficulties many experience, in a way to lead those in trouble to the true Source of Relief. Many dear children of God will hear the voice of the gifted authoress of this treatise who do not hear the voice of Christ in His words. If this new edition may lead increasing numbers to so abide in Christ as always to hear His voice, through His own words, and to recognize the great office of the Holy Spirit in revealing Christ, through all the words of Holy Scripture, I am sure the great aim of the authoress will be fulfilled; and if the many who are under vows of service will heed the voice of Christ to this Laodicean age: "Behold, I stand at the door and knock. If *any man will hear My voice*, I will *both open* the door, and come in to him, and sup with him, and he with Me,"* the great difficulties which beset many in the Church—like lions in the way—would be all removed, and the Gospel speedily be published to every creature.

H. M. PARSONS,

Pastor, Knox Church, Toronto.

* Reading of Sinaitic Manuscript.

THE CHRISTIAN'S SECRET OF A HAPPY LIFE.

CHAPTER I.

INTRODUCTORY.

God's Side and Man's Side.

N introducing this subject of the life and walk of faith, I desire at the very outset to clear away one misunderstanding, which very commonly arises in reference to the teaching of it, and which effectually hinders a clear apprehension of such teaching. This misunderstanding comes from the fact that the *two* sides of the subject are rarely kept in view at the same time. People see distinctly the way in which one side is presented, and dwelling exclusively upon this, without even a thought of any other, it is no wonder that distorted views of the whole matter are the legitimate consequence.

Now there are two very decided and distinct sides to this subject, and like all other subjects, it cannot be fully understood unless both of these sides are kept constantly in view. I refer, of course, to God's side and man's side; or, in other words, to God's part in the work of sanctification

and man's part. These are very distinct and even contrastive, but are not contradictory; though to a cursory observer, they sometimes look so.

This was very strikingly illustrated to me not long ago. There were two teachers of this higher Christian life holding meetings in this same place at alternate hours. One spoke only of God's part of the work, and the other dwelt exclusively upon man's part. They were both in perfect sympathy with one another, and realized fully that they were each teaching different sides of the same great truth; and this also was understood by a large proportion of their hearers. But with some of the hearers it was different, and one lady said to me in the greatest perplexity, "I cannot understand it at all. Here are two preachers undertaking to teach just the same truth, and yet to me they seem flatly to contradict one another." And I felt at the time that she expressed a puzzle which really causes a great deal of difficulty in the minds of many honest inquirers after this truth.

Suppose two friends go to see some celebrated building, and return home to describe it. One has seen only the north side, and the other only the south. The first says, "The building was built in such a manner, and has such and such stories and ornaments." "Oh, no," says the other, interrupting him, "you are altogether mistaken; I saw the building, and it was built in quite a different manner, and its ornaments and stories were so and so." A lively dispute would probably follow upon the truth of the respective descriptions, until the two friends discover that they have been describing different *sides* of the building, and then all is reconciled at once.

I would like to state as clearly as I can what I judge to be the two distinct sides in this matter; and to show how the looking at one without seeing the other will be sure to create wrong impressions and views of the truth.

To state it in brief I would just say that man's part is to trust, and God's part is to work; and it can be seen at a glance how contrastive these two parts are, and yet not necessarily contradictory. I mean this. There is a certain *work* to be accomplished. We are to be delivered from the power of sin, and are to be made perfect in every good work to do the will of God. "Beholding as in a glass the glory of the Lord," we are to be actually "changed into the same image from glory to glory, even as by the Spirit of the Lord." We are to be "transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God." A real work is to be wrought in us and upon us. Besetting sins are to be conquered. Evil habits are to be overcome. Wrong dispositions and feelings are to be rooted out, and holy tempers and emotions are to be begotten. A positive transformation is to take place. So at least the Bible teaches. Now somebody must do this. Either we must do it for ourselves, or another must do it for us. We have most of us tried to do it for ourselves at first, and have grievously failed; then we discover from the Scriptures and from our own experience that it is a work we are utterly unable to do for ourselves, but that the Lord Jesus Christ has come on purpose to do it, and that He will do it for all who put themselves wholly into His hand, and trust Him to do it. Now, under these circumstances, what is the part of the believer, and what is the part of the Lord? Plainly

the believer can do nothing but trust; while the Lord, in whom he trusts, actually does the work entrusted to Him. *Trusting* and *doing* are certainly contrastive things, and often contradictory; but are they contradictory in this case? Manifestly not, because it is two different parties that are concerned. If we should say of one party in a transaction that he trusted his case to another and yet attended to it himself, we should state a contradiction and an impossibility. But when we say of two parties in a transaction that one trusts the other to do something, and that that other goes to work and does it, we are stating something that is perfectly simple and harmonious. When we say, therefore, that in this higher life man's part is to trust, and that God does the thing entrusted to Him, we do not surely present any very difficult or puzzling problem.

The preacher who is speaking on man's part in the matter cannot speak of anything but surrender and trust, because this is positively all the man can do. We all agree about this. And yet such preachers are constantly criticised as though, in saying this, they had meant to imply there *was* no other part, and that therefore nothing but trusting is done. And the cry goes out that this doctrine of faith does away with all realities, that souls are just told to trust, and that it is the end of it, and they sit down thenceforward in a sort of religious easy-chair, dreaming away a life fruitless of any actual results. All this misapprehension arises, of course, from the fact that either the preacher has neglected to state, or the hearer has failed to hear, the other side of the matter, which is, that when we trust, the Lord works, and that a great deal is done, not by us, but by Him. Actual results are reached

by our trusting, because our Lord undertakes the thing trusted to Him, and accomplishes it. *We* do not do anything, but *He* does it; and it is all the more effectually done because of this. The puzzle as to the preaching of faith disappears entirely as soon as this is clearly seen.

On the other hand, the preacher who dwells on God's side of the question is criticised on a totally different ground. He does not speak of trust, for the Lord's part is not to trust, but to work. The Lord does the thing entrusted to Him. He disciplines and trains the soul by inward exercises and outward providences. He brings to bear all the resources of His wisdom and love upon the refining and purifying of that soul. He makes everything in the life and circumstances of such an one subservient to the one great purpose of making him grow in grace, and of conforming him, day by day and hour by hour, to the image of Christ. He carries him through a process of transformation, longer and shorter, as his peculiar case may require, making actual and experimental the results for which the soul has trusted. We have dared, for instance, according to the command in Rom. vi. 11, by faith, to reckon ourselves dead unto sin. The Lord makes this a reality, and leads us to victory over self, by the daily and hourly discipline of His providences. Our reckoning is available only because God thus makes it real. And yet the preacher who dwells upon this practical side of the matter, and tells of God's processes for making faith's reckonings experimental realities, is accused of contradicting the preaching of faith altogether, and of declaring only a process of gradual sanctification by works, and of setting before the soul an impossible and hopeless task.

Now, sanctification is both a sudden step of faith, and also a gradual process of works. It is a step as far as we are concerned ; it is a process as to God's part. By a step of faith we get into Christ ; by a process we are made to grow up unto Him in all things. By a step of faith we put ourselves into the hands of the Divine Potter ; by a gradual process He makes us into a vessel unto His own honor, meet for His use, and prepared to every good work.

To illustrate all this—suppose I were to be describing to a person who was entirely ignorant of the subject, the way in which a lump of clay is made into a beautiful vessel. I tell him first the part of clay in the matter, and all I can say about this is, that the clay is put into the potter's hands, and then it lies passive there, submitting itself to all the turnings and overturnings of the potter's hands upon it. There is really nothing else to be said about the clay's part. But could my hearer argue from this that nothing else is done, because I say that this is all the clay can do? If he is an intelligent hearer he will not dream of doing so, but will say, "I understand this is what the clay must do ; but what must the potter do?" "Ah," I answer, "now we come to the important part. The potter takes the clay thus abandoned to his working, and begins to mould and fashion it according to his own will. He kneads and works it ; he tears it apart and presses it together again ; he wets it and then suffers it to dry. Sometimes he works at it for hours together ; sometimes he lays it aside for days, and does not touch it. And then, when by all these processes he has made it perfectly pliable in his hands, he proceeds to make it up into the vessel he has purposed. He turns it upon the

wheel, planes it and smoothes it, and dries it in the sun, bakes it in an oven, and finally turns it out of his workshop a vessel to his honor and fit for his use."

Will my hearer be likely now to say that I am contradicting myself, that a little while ago I had said the clay had nothing to do but to lie passive in the potter's hands, and that now I am putting upon it a great work which it is not able to perform, and that to make itself into such a vessel is an impossible and hopeless undertaking? Surely not. For he will see that while before I was speaking of the clay's part in the matter, I am now speaking of the potter's part, and that these two are necessarily contrastive, but not in the least contradictory; and that the clay is not expected to do the potter's work, but only to yield itself up to his working.

Nothing, it seems to me, could be clearer than the perfect harmony between these two *apparently* contradictory sorts of teaching on this subject. What *can* be said about man's part in this great work, but that he must continually surrender himself and continually trust?

But when we come to God's side of the question, what is there that may not be said as to the manifold and wonderful ways in which He accomplishes the work entrusted to him? It is here that the growing comes in. The lump of clay would never grow into a beautiful vessel if it stayed in the clay-pit for thousands of years. But once put into the hands of a skilful potter, and, under his fashioning, it grows rapidly into a vessel to his honor. And so the soul, abandoned to the working of the Heavenly Potter, is changed rapidly from glory to glory into the image of the Lord by His Spirit.

Having, therefore, taken the step of faith by which you have put yourself wholly and absolutely into His hands, you must now expect Him to begin to work. His way of accomplishing that which you have entrusted to him may be different from your way. But He knows, and you must be satisfied.

I knew a lady who had entered into this life of faith with a great outpouring of the Spirit, and a wonderful flood of light and joy. She supposed, of course, this was a preparation for some great service, and expected to be put forth immediately into the Lord's harvest field. Instead of this, almost at once her husband lost all his money, and she was shut up in her own house, to attend to all sorts of domestic duties, with no time or strength left for any Gospel work at all. She accepted the discipline, and yielded herself up as heartily to sweep, and dust, and bake, and sew, as she would have done to preach, or pray, or write for the Lord. And the result was that through this very training He made her into a vessel "meet for the Master's use, and prepared unto every good work."

Another lady who had entered this life of faith under similar circumstances of wondrous blessing, and who also expected to be sent out to do some great work, was shut up with two peevish invalid children, to nurse, and humour, and amuse them all day long. Unlike the first lady, this one did not accept the training, but chafed and fretted, and finally rebelled, lost all her blessing, and went back into a state of sad coldness and misery. She had understood her part of trusting to begin with, but not understanding the Divine process of accomplishing that for which she had trusted, she took herself out of the hands of the Heavenly Potter, and the vessel was marred on the wheel.

I believe many a vessel has been similarly marred by a want of understanding these things. The maturity of Christian experience cannot be reached in a moment, but is the result of the work of God's Holy Spirit, who, by His energizing and transforming power, causes us to grow up into Christ in all things. And we cannot hope to reach this maturity in any other way than by yielding ourselves up utterly and willingly to His mighty working. But the sanctification the Scriptures urge as a present experience upon all believers does not consist in maturity of growth, but in purity of heart, and this may be as complete in the babe in Christ as in the veteran believer.

The lump of clay from the moment it comes under the transforming hand of the potter, is, during each day and each hour of the process, just what the potter wants it to be at that hour or on that day, and therefore pleases him. But it is very far from being matured into the vessel he intends in the future to make it.

The little babe may be all that a babe could be, or ought to be, and may therefore perfectly please its mother, and yet it is very far from being what that mother would wish it to be when the years of maturity shall come.

The apple in June is a perfect apple for June. It is the best apple that June can produce. But it is very different from the apple in October, which is a perfected apple.

God's works are perfect in every stage of their growth. Man's works are never perfect until they are in every respect complete.

All that we claim then in this life of sanctification is, that by a step of faith we put ourselves into the hands of the Lord, for Him to work in

us all the good pleasure of His will, and that by a continuous exercise of faith we keep ourselves there. This is our part in the matter. And when we do it, and while we do it, we are, in the Scripture sense, truly pleasing to God, although it may require years of training and discipline to mature us into a vessel that shall be in all respects to His honour, and fitted to every good work.

Our part is the trusting, it is His to accomplish the results. And when we do our part He never fails to do His, for no one ever trusted in the Lord and was confounded. Do not be afraid, then, that if you trust, or tell others to trust, the matter will end there. Trust is only the beginning and the continual foundation; when we trust, the Lord works, and His work is the important part of the whole matter. And this explains that apparent paradox which puzzles so many. They say, "In one breath you tell us to do nothing but trust, and in the next you tell us to do impossible things. How can you reconcile such contradictory statements?" They are to be reconciled just as we reconcile the statements concerning a saw in a carpenter's shop, when we say at one moment that the saw has sawn asunder a log, and the next moment declare that the carpenter has done it. The saw is the instrument used, the power that uses it is the carpenter's. And so we, yielding ourselves unto God, and our members as instruments of righteousness unto Him, find that He works in us to will and to do of His good pleasure, and we can say with Paul, "I laboured; yet not I, but the grace of God which was with me."

In this book I shall of course dwell mostly upon man's side in the matter, as I am writing for man, and in the hope of teaching believers how to fulfil

their part of the great work. But I wish it to be distinctly understood all through, that unless I believed with all my heart in God's effectual working on His side, not one word of this book would ever have been written.





CHAPTER II.

The Scripturalness of this Life.

WHEN I approach this subject of the true Christian life,—that life which is hid with Christ in God,—so many thoughts struggle for utterance that I am almost speechless. Where shall I begin? What is the most important thing to say? How shall I make people read and believe? The subject is so glorious, and human words seem so powerless!

But something **must** be said by some one. The secret must be told. For it is one concerning that victory which **overcometh** the world,—that promised deliverance from all our enemies, for which every child of God longs and prays, but which seems so often and so generally to elude their grasp. May God grant me so to tell it, that every believer to whom this book shall come may have his eyes opened to see the truth as it is in Jesus, and may be enabled to enter into possession of this glorious life for himself!

For sure I am, that every converted soul longs for victory and rest, and nearly every one feels instinctively at times that they are his birthright. Can you not remember, some of you, the shout of triumph your souls gave when you first became

acquainted with the Lord Jesus, and had a glimpse of His mighty saving power? How sure you were of victory, then? How easy it seemed to be more than conquerors, through Him that loved you! Under the leadership of a Captain who had never been foiled in battle, how could you dream of defeat? And yet, to many of you, how different has been your real experience! The victories have been too few and fleeting, the defeats many and disastrous. You have not lived as you feel children of God ought to live. There has been a resting in a clear understanding of doctrinal truth, without pressing after the power and life thereof. There has been a rejoicing in the knowledge of things testified of in the Scriptures, without a living realization of the things themselves, consciously felt in the soul. Christ is believed in, talked about and served, but He is not known as the soul's actual and very life, abiding there for ever, and revealing Himself there continually in His beauty. You have found Jesus as your Saviour from the penalty of sin, and you have tried to serve God, and advance the cause of His kingdom. You have carefully studied the Holy Scriptures and have gathered much precious truth therefrom, which you have endeavoured faithfully to practice. But notwithstanding all your knowledge and all your activities in the service of the Lord, your souls are secretly starving, and you cry out again and again for that bread and water of life which you see promised in the Scriptures to all believers. In the very depths of your hearts, you know that your experience is not a Scriptural experience; that, as an old writer says, your religion is "but a *talk* to what the early Christians enjoyed, possessed, and lived in." And your souls have

sunk within you, as day after day, and year after year, your early visions of triumph have seemed to grow more and more dim, and you have been forced to settle down to the conviction, that the best you can expect from your religion is a life of alternate failure and victory; one hour sinning, and the next repenting, and beginning again, only to fail again, and again to repent.

But is this all? Had the Lord Jesus only this in His mind when He laid down His precious life to deliver you from your sore and cruel bondage to Satan? Did he propose to Himself only this partial deliverance? Did He intend to leave you thus struggling along under a weary consciousness of defeat and discouragement? Did He fear that a continuous victory would dishonor Him, and bring reproach on His name? When all those declarations were made concerning His coming, and the work He was to accomplish, did they mean only this that you have experienced? Was there a hidden reserve to each promise that was meant to deprive it of its complete fulfilment? Did "delivering us out of the hand of our enemies" mean from only a few of them? Did "enabling us always to triumph" mean only sometimes; or being "more than conquerors through Him that loved us" mean constant defeat and failure? No, No, a thousand times No! God is able to save us to the uttermost, and He meant to do it. His promise confirmed by His oath, was that "He would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life." It is a mighty work to do, but our Deliverer is able to do it. He came to destroy the works of the devil, and dare we dream for a moment that

He is not able or not willing to accomplish His own purposes?

In the very outset, then, settle down on this one thing; that Jesus came to save you fully, now, in this life, from the power and dominion of sin, and to deliver you altogether out of the hands of your enemies. If you do not think He did, search your Bibles, and collect together every announcement or declaration concerning the purposes and objects of His death on the cross. You will be astonished to find how full they are. Everywhere and always His work is said to be to deliver us from our sins, from our bondage, from our defilement; and not a hint is given, anywhere, that this deliverance was to be only the limited and partial one with which the Church so continually tries to be satisfied.

Let me give you a few texts on this subject. When the angel of the Lord appeared unto Joseph in a dream and announced the coming birth of the Saviour, he said, "and thou shalt call His name Jesus, for He shall save His people from their sins."

When Zacharias was "filled with the Holy Ghost" at the birth of his son, and "prophesied," he declared that God had visited His people in order to fulfil the promise and the oath He had made them, which promise was, "That He would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life."

When Peter was preaching in the porch of the Temple to the wandering Jews, he said, "Unto you first, God, having raised up His Son Jesus sent Him to bless you in turning away every one of you from his iniquities."

When Paul was telling out to the Ephesian Church the wondrous truth that Christ had loved them so much as to give Himself for them, he went on to declare that His purpose in thus doing was "that He might sanctify and cleanse it by the washing of water by the word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

When Paul was seeking to instruct Titus, his own son, after the common faith, concerning the grace of God, he declared that the object of that grace was to teach us "that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world;" and adds, as the reason of this, that Christ "gave Himself for us, that He might redeem us from all iniquity, and purify us unto Himself a peculiar people, zealous of good works."

When Peter was urging upon the Christians, to whom he was writing, a holy and Christ-like walk, he tells them that "even hereunto were ye called because Christ also suffered for us, leaving us an example that ye should follow His steps: who did no sin, neither was guile found in His mouth;" and adds, "who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed."

When Paul was contrasting in the Ephesians the walk suitable for a Christian, with the walk of an unbeliever, he sets before them the truth in Jesus as being this—"that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

And when, in Romans vi., he was answering for ever the question as to continuing in sin, and showing how utterly foreign it was to the whole spirit and aim of the salvation of Jesus, he brings up the fact of our judicial death and resurrection with Christ as an unanswerable argument for our practical deliverance from it, and says "God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death. Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." And adds "knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Dear Christians, will you receive the testimony of Scripture on this matter? The same questions that troubled the Church in Paul's day are troubling it now: first, "Shall **we** continue in sin that grace may abound?" And second, "Do we then make void the law through faith?" Shall not our answer to these be Paul's emphatic "God forbid," and his triumphant assertions that instead of making it void "**we** establish the law;" and that "what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit?"

Can we suppose for a moment that the holy God, who hates sin in the sinner, is willing to tolerate it in the Christian, and that He has even arranged the plan of salvation in such a way

to make it impossible for those who are saved from the guilt of sin, to find deliverance from its power?

As Dr. Chalmers well says, "Sin is that scandal, which must be rooted out from the great spiritual household over which the Divinity rejoices. . . . Strange administration, indeed, for sin to be so hateful to God, as to lay all who had incurred it under death, and yet when re-admitted into life, that sin should be permitted; and that was what before the object of destroying vengeance, should now become the object of an upheld and protected toleration. Now that the penalty is taken off, think you is it possible that the unchangeable God has so given up His antipathy to sin, as that man—ruined and redeemed man—may now perseveringly indulge under the new arrangement in that which under the old destroyed him? Does not the God who loved righteousness and hated iniquity six thousand years ago, bear the same love to righteousness and hatred to iniquity still? . . . I now breathe the air of loving-kindness from Heaven, and can walk before God in peace and graciousness; shall I again attempt the incompatible alliance of two principles so adverse as that of an approving God and a persevering sinner? How shall we, recovered from so awful a catastrophe, continue that which first involved us in it? The cross of Christ, by the same mighty and decisive stroke where-with it moved the curse of sin away from us, also surely moves away the power and the love of it from over us."

And not Dr. Chalmers only, but many other holy men of his generation and of our own, as well as of generations long past, have united in declaring that the redemption accomplished for

us by our Lord Jesus Christ on the cross of Calvary, is a redemption from the power of sin as well as from its guilt, and that he *is* able to save to the uttermost all who come unto God by Him.

A quaint old divine of the seventeenth century says: "There is nothing so contrary to God as sin, and God will not suffer sin always to rule His masterpiece, man. When we consider the infiniteness of God's power for destroying that which is contrary to Him, who can believe that the devil must always stand and prevail! I believe it is inconsistent and disagreeable with true faith for people to be Christians and yet to believe that Christ, the eternal Son of God, to whom all power in heaven and earth is given, will suffer sin and the devil to have dominion over them.

"But you will say no man by all the power he hath can redeem himself, and no man can live without sin. We will say Amen to it. But if men tell us that, when God's power came to help us and redeem us out of sin, that it cannot be effected, then this doctrine we cannot away with; nor I hope you neither.

"Would you approve of it if I should tell you that God puts forth His power to do such a thing, but the devil hinders him? That it is impossible for God to do it because the devil does not like it? that it is impossible that any one should be free from sin because the devil hath got such a power in them that God cannot cast him out? This is lamentable doctrine, yet hath not this been preached? It doth in plain terms say, though God doth interpose His power, it is impossible, because the devil hath so rooted sin in the nature of man. Is not man God's creature and cannot He new make him, and cast sin out of him? If you say sin is deeply rooted in man,

I say so too ; yet not so deeply rooted but Christ Jesus hath entered so deeply into the root of the nature of man that He hath received power to destroy the devil and his works, and to recover and redeem man unto righteousness and holiness. Or else it is false that 'He is able to save to the uttermost all that come unto God by Him.' We must throw away the Bible if we say that it is impossible for God to deliver man out of sin.

"We know," he continues, "when our friends are in captivity, as in Turkey or elsewhere, we pay our money for their redemption ; but we will not pay our money if they be kept in their fetters still. Would not any one think himself cheated to pay so much money for their redemption and the bargain be made so that he shall be *said* to be redeemed and be *called* a redeemed captive, but he must wear his fetters still? How long? As long as he hath a day to live.

"This is for bodies ; but now I am speaking of souls. Christ must be made to me redemption, and rescue me from captivity. Am I a prisoner anywhere? Yes ; verily, verily, he that committeth sin saith Christ, he is a servant of sin, he is a slave of sin. If thou hast sinned, thou art a slave, a captive that must be redeemed out of captivity. Who will pay a price for me? I am poor ; I have nothing ; I cannot redeem myself, who will pay a price for me? There is One come who hath paid a price for me. That is well ; that is good news ; then I hope I shall come out of my captivity. What is His name? Is He called a Redeemer? So, then, I do expect the benefit of my redemption, and that I shall go out of my captivity. No, say they, you must abide in sin as long as you live. What ! must we never be delivered? Must this crooked heart and perverse

will always remain? Must I be a believer, and yet have no faith that reacheth to sanctification and holy living? Is there no mastery to be had, no getting victory over sin? Must it prevail over me as long as I live? What sort of a Redeemer, then, is this or what benefit have I in this life, of my redemption.

Similar extracts might be quoted from Marshall, Romaine, and many others, to show that this doctrine is no new one in the Church, however much it may have been lost sight of by the present generation of believers. It is the same old story that has filled with songs of triumph the daily lives of many saints of God throughout all ages; and it is now afresh being sounded forth to the unspeakable joy of weary and burdened souls.

Do not reject it, then, dear reader, until you have prayerfully searched the Scriptures to see whether these things be indeed so. Ask God to open the eyes of your understanding by His Spirit, that you may "know what is the exceeding greatness of His power to usward who believe according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places." And when you have begun to have some faint glimpses of this power, learn to look away utterly from your own weakness, and, putting your case into His hands, trust Him to deliver you.

"When thou goes out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt. And it shall be when ye are come nigh unto the battle, that the priest shall approach, and speak unto the

people, and shall say unto them, Hear, O Israel ; ye approach this day unto battle against your enemies ; let not your hearts faint ; fear not and do not tremble, neither be you terrified because of them ; for the Lord your God is He that goeth with you to fight for you against your enemies, to save you."





CHAPTER III.

The Life Defined.

IN my last chapter I tried to settle the question as to the Scripturalness of the experience sometimes called the Higher Christian Life, but which to my own mind is best described in the words, the "life hid with Christ in God." I shall now, therefore, consider it as a settled point that the scriptures do set before the believer in the Lord Jesus a life of abiding rest and of continual victory, which is very far beyond the ordinary line of Christian experience; and that in the Bible we have presented to us a Saviour able to save us from the power of our sins; as really as He saves us from their guilt.

The point to be next considered is as to what this hidden life consists in, and how it differs from every other sort of Christian experience.

And as to this—it is simply letting the Lord carry our burdens and manage our affairs for us instead of trying to do it ourselves.

Most Christians are like a man who was toiling along the road, bending under a heavy burden, when a waggon overtook him, and the driver kindly offered to help him on his journey. He joyfully accepted the offer, but when seated continued to bend beneath his burden, which he still

kept on his shoulders. "Why do you not lay down your burden?" asked the kind-hearted driver, "Oh?" replied the man, "I feel that it is almost too much to ask you to carry me, and I could not think of letting you carry my burden too." And so Christians who have given themselves into the care and keeping of the Lord Jesus, still continue to bend beneath the weight of their burden, and often go weary and heavy-laden throughout the whole length of their journey.

When I speak of burdens, I mean everything that troubles us, whether spiritual or temporal.

I mean first of all ourselves. The greatest burden we have to carry in life is self. The most difficult thing we have to manage is self. Our own daily living, our frames and feelings, our especial weaknesses and temptations and our peculiar temperaments,—our inward affairs of every kind—these are the things that perplex and worry us more than anything else, and that bring us oftenest into bondage and darkness. In laying off your burdens, therefore, the first one you must get rid of is yourself. You must hand yourself and all your inward experience, your temptations, your temperaments, your frames and feelings, all over into the care and keeping of your God, and leave them there. He made you and therefore He understands you and knows how to manage you, and you must trust Him to do it. Say to Him, "Here Lord, I abandon myself to Thee. I have tried in every way I could think of to manage myself, and to make myself what I know I ought to be, but have always failed. Now I give it up to Thee. Do thou take entire possession of me. Work in me all the good pleasure of Thy will. Mould and fashion me into such a vessel as seemeth good to Thee. I leave myself

in Thy hands, and I believe thou wilt, according to Thy promise, make me into a vessel unto Thine honour, 'sanctified, and meet for the Master's use, and prepared unto every good work.'" And here you must rest, trusting yourself thus to Him continually and absolutely.

Next, you must lay off every other burden: your health, your reputation, your Christian work, your houses, your children, your business, your servants,—everything, in short, that concerns you, whether inward or outward.

Christians always commit the keeping of their souls for eternity to the Lord, because they know, without a shadow of a doubt, that they cannot keep themselves. But the things of this present life they take into their own keeping, and try to carry on their own shoulders, with the perhaps unconfessed feeling that it is a great deal to ask the Lord to carry them, and that they cannot think of asking Him to carry their burdens too.

I knew a Christian lady who had a very heavy, temporal burden. It took away her sleep and her appetite, and there was a danger of her health breaking down under it. One day, when it seemed especially heavy, she noticed lying on the table near her a little tract called "Hannah's Faith." Attracted by the title, she picked it up and began to read it, little knowing, however, that it was to create a revolution in her whole experience. The story was of a poor woman who had been carried triumphantly through a life of unusual sorrow. She was giving the history of her life to a kind visitor on one occasion, and at the close the visitor said feelingly, "Oh, Hannah, I do not see how you could bear so much sorrow." "I did not bear it," was the quick reply; "the Lord bore it for me." "Yes," said the visitor, "that

is the right way. You must take your troubles to the Lord." "Yes," replied Hannah, "but we must do more than that: we must leave them there." "Most people," she continued, take "their burdens to Him, but they bring them away with them again, and are just as worried and unhappy as ever. But I take mine, and I leave them with Him, and come away and forget them. And if the worry comes back, I take it to Him again; I do this over, and over until at last I just forget that I have any worries, and am at perfect rest."

My friend was very much struck with this plan, and resolved to try it. The circumstances of her life she could not alter, but she took them to the Lord, and handed them over into His management; and then she believed that He took it, and she left all the responsibility and the worry and anxiety with Him. As often as the anxieties returned she took them back; and the result was that although the circumstances remained unchanged, her soul was kept in perfect peace in the midst of them. She felt that she had found out a blessed secret, and from that time she never again tried to carry her own burdens, nor to manage anything for herself.

And the secret she found so effectual in her outward affairs she found to be still more effectual in her inward ones, which were in truth even more utterly unmanageable. She abandoned her whole self to the Lord, with all that she was and all that she had, and, believing that He took that which she had committed to Him, she ceased to fret and worry, and her life became all sunshine in the gladness of belonging to Him. And this was the "higher Christian life"! It was a very simple secret she found out—only this: that it was possible to obey God's commandment con-

THE LIFE DEFINED.

tained in these words, "Be careful for nothing ; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God ;" and that, in obeying it, the result would inevitably be, according to the promise that the "peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

There are many other things to be said about this life hid with Christ in God, many details as to what the Lord Jesus does for those who thus abandon themselves to Him. But the gist of the whole matter is here stated, and the soul that has got hold of this secret has found the key that will unlock the whole treasure house of God.

And now I do trust that I have made you hungry for this blessed life. Would you not like to get rid of your burdens? Do you not long to hand over the management of your unmanageable self into the hands of One who is able to manage you? Are you not tired and weary, and does not the rest I speak of look sweet to you?

Do you recollect the delicious sense of rest with which you have sometimes gone to bed at night, after a day of great exertion and weariness? How delightful was the sensation of relaxing every muscle, and letting your body go in a perfect abandonment of ease and comfort. The strain of the day had ceased for a few hours at least, and the work of the day had been laid off. You no longer had to hold up an aching head or a weary back. You trusted yourself to the bed in an absolute confidence, and it held you up, without effort, or strain, or even thought on your part. You rested!

But suppose you had doubted the strength or the stability of your bed, and had dreaded each

moment to find it giving way beneath you and landing you on the floor ; could you have rested then? Would not every muscle have been strained in a fruitless effort to hold yourself up, and would not the weariness have been greater than not to have gone to bed at all ?

Let this analogy teach you what it means to rest in the Lord. Let your souls lie down upon His sweet will, as your bodies lie down in your beds at night. Relax every strain and lay off every burden. Let yourself go in a perfect abandonment of ease and comfort, sure that when He holds you up you are perfectly safe.

Your part is simply to rest. His part is to sustain you, and He cannot fail.

Or take another analogy, which our Lord Himself has abundantly sanctioned—that of the child-life. For “ Jesus called a little child unto Him, and set him in the midst of them, and said Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”

Now, what are the characteristics of a little child, and how does he live? He lives by faith, and his chiefest characteristic is thoughtlessness. His life is one long trust from year's end to year's end. He trusts his parents, he trusts his care-takers, he trusts his teachers, he even trusts people often who are utterly unworthy of trust, because of the confidingness of his nature. And his trust is abundantly answered. He provides nothing for Himself, and yet everything is provided. He takes no thought for the morrow, and forms no plans, and yet all his life is planned out for him, and he finds his paths made ready, opening out to him as he comes to them day by day and hour by hour. He goes in and out of his

father's house with an unspeakable ease and abandonment, enjoying all the good things it contains, without having spent a penny in procuring them. Pestilence may walk through the street of his city, but he regards it not. Famine and fire and war may rage around him, but under his father's tender care he abides in utter unconcern and perfect rest. He lives in the present moment, and receives his life without question as it comes to him day by day from his father's hands.

I was visiting once in a wealthy house, where there was one only adopted child, upon whom was lavished all the love and tenderness and care that human hearts could bestow or human means procure. And as I watched that child running in and out day by day, free and light-hearted, with the happy carelessness of childhood, I thought what a picture it was of our wonderful position as children in the house of our Heavenly Father. And I said to myself, If nothing could so grieve and wound the loving hearts around her, as to see this little child beginning to be worried or anxious about herself in any way,—about whether her food or clothes would be provided for her, or how she was to get her education or her future support,—how much more must the great loving heart of our God and Father be grieved and wounded at seeing His children taking so much anxious care and thought! And I understood why it was that our Lord had said to us so emphatically, "Take no thought for yourselves."

Who is the best cared for in every household? Is it not the little children? And does not the least of all, the helpless baby, receive the largest share? As a late writer has said, the baby "toils not, neither does he spin; and yet he is fed,

and clothed, and loved, and rejoiced in, and none so much as he."

This life of faith, then, about which I am writing, consists in just this—being a child in the Father's house. And when this is said, enough is said to transform every weary, burdened life into one of blessedness and rest.

Let the ways of childish confidence and freedom from care which so please you and win your hearts in your own little ones, teach you what should be your ways with God; and leaving yourselves in His hands, learn to be literally careful for nothing; and you shall find it to be a fact that "the peace of God which passeth all understanding shall keep (as in a garrison) your hearts and minds through Christ Jesus."

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

"Delight thyself also in the Lord; and He shall give thee the desires of thine heart.

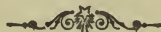
"Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass:

"And He shall bring forth thy righteousness as the light, and thy judgment as the noon-day.

"Rest in the Lord, and wait patiently for Him.

"And the work of righteousness, shall be peace; and the effect of righteousness, quietness and assurance for ever.

"And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places."





CHAPTER IV.

How to Enter in.

HAVING tried to settle the question as to the Scripturalness of the experience of this life of full trust, and having also shown a little of what it is, the next point is as to how it is to be reached and realized.

And first I would say that this blessed life must not be looked upon in any sense as an attainment, but as an obtainment. We cannot earn it, we cannot climb up to it, we cannot win it; we can do nothing but ask for it, and receive it. It is the gift of God in Christ Jesus. And where a thing is a gift, the only course left for the receiver is to take it, and thank the giver. We never say of a gift, "See to what I have attained," and boast of our skill and wisdom in having attained it; but we say, "see what has been given me," and boast of the love and wealth and generosity of the giver. And every thing in our salvation is a gift. From beginning to end, God is the giver, and we are the receivers; and it is not to those who do great things but to those who "receive abundance of grace, and o the gift of righteousness," that the richest promises are made.

In order, therefore, to enter into a realized

experience of this interior life, the soul must be in a receptive attitude, fully recognizing the fact that it is to be God's gift in Christ Jesus, and that it cannot be gained by any efforts or works of our own. This will simplify the matter exceedingly, and the only thing left to be considered then will be to discover upon whom God bestows this gift, and how they are to receive it. And to this I would answer in short, that He bestows it only upon the fully consecrated soul, and that it is to be received by faith.

Consecration is the first thing. Not in any legal sense, not in order to purchase or deserve the blessing, but to remove the difficulties out of the way and make it possible for God to bestow it. In order for a lump of clay to be made into a beautiful vessel it must be entirely abandoned to the potter, and must lie passive in his hands. And in order for a soul to be made into a vessel unto God's honour, "sanctified and meet for the Master's use, and prepared unto every good work," it must be entirely abandoned to Him, and must lie passive in His hands. This is manifest at the first glance.

I was once trying to explain to a physician who had charge of a large hospital, what consecration meant and its necessity, but he seemed unable to understand. At last I said to him, "Suppose, in going your rounds among your patients, you should meet with one man who entreated you earnestly to take his case under your especial care in order to cure him, but who should at the same time refuse to tell you all the symptoms or to take all your prescribed remedies; and should say to you, 'I am quite willing to follow your directions as to certain things, because they commend themselves to my mind as good,

but in other matters I prefer judging for myself and following my own directions.' What would you do in such a case." I asked. "Do!" he replied with indignation, "Do! I would soon leave such a man as that to his own care. For of course," he added, "I could do nothing for him, unless he would put his whole case into my hands without any reserves, and would obey my directions implicitly." "It is necessary then," I said, "for doctors to be obeyed, if they are to have any chance to cure their patients?" "*Implicitly obeyed!*" was his emphatic reply. "And that is consecration," I continued. "God must have the whole case put into His hands without any reserves, and His directions must be implicitly followed." "I see it!" he exclaimed, "I see it! And I will do it. God shall have His own way with me from henceforth."

Perhaps to some minds the word abandonment might express this idea better. But whatever word we use, we mean an entire surrender of the whole being to God—spirit, soul, and body placed under His absolute control, for Him to do with us just what He pleases. We mean that the language of our souls under all circumstances, and in view of every act, is to be "Thy will be done." We mean the giving up of all liberty of choice. We mean a life of inevitable obedience.

To a soul ignorant of God this may look hard. But to those who know Him, it is the happiest and most restful of lives. He is our Father, and He loves us, and He knows just what is best, and therefore, of course, His will is the very most blessed thing that can come to us under all circumstances. I do not understand how it is that Satan has succeeded in blinding the eyes of the Church to this fact. But it really would seem as

if God's own children were more afraid of His will than of anything else in life—His lovely, loveable will, which only means loving kindnesses and tender mercies, and blessings unspeakable to their souls! I wish I could only show to every one the unfathomable sweetness of the will of God. Heaven is a place of infinite bliss because His will is perfectly done there, and our lives share in this bliss just in proportion as His will is perfectly done in them. He loves us—*loves us*—and the will of love is always blessing for its loved one. Some of us know what it is to love, and we know that could we only have our way, our beloved ones would be overwhelmed with blessings. All that is good, and sweet, and lovely in life would be poured out upon them from our lavish hands, had we but the power to carry out our will for them. And if this is the way of love with us how much more must it be so with our God who is Love itself. Could we but for one moment get a glimpse into the mighty depths of His love, our hearts would spring out to meet His will, and embrace it as our richest treasure. And we would abandon ourselves to it with an enthusiasm of gratitude and joy, that such a wondrous privilege could be ours.

A great many Christians actually seem to think that all their Father in Heaven wants is a chance to make them miserable, and to take away all their blessings; and they imagine, poor souls, that if they hold on to things in their own will they can hinder Him from doing this. I am ashamed to write the words, and yet we must face a fact which is making wretched, hundreds of lives.

A Christian lady who had this feeling, was once expressing to a friend how impossible she

found it to say, "Thy will be done," and how afraid she should be to do it. She was the mother of one only little boy, who was the heir to a great fortune, and the idol of her heart. After she had stated her difficulties fully, her friend said, "Suppose your little Charley should come running to you to-morrow, and say, 'Mother, I have made up my mind to let you have your own way with me from this time forward. I am always going to obey you, and I want you to do just whatever you think best with me. I know you love me, and I am going to trust myself to your love.' How would you feel towards him? Would you say to yourself, 'Ah, now I shall have a chance to make Charley miserable; I will take away all his pleasures, and fill his life with every hard and disagreeable thing I can find; I will compel him to do just the things that are the most difficult for him to do, and will give him all sorts of impossible commands?'" "Oh, no, no, no!" exclaimed the indignant mother; "you know I would not. You know I would hug him to my heart, and cover him with kisses, and would hasten to fill his life with all that was sweetest and best." "And are you more tender and more loving than God?" asked her friend. "Ah, no," was the reply; "I see my mistake, and I will not be any more afraid of saying, 'Thy will be done,' to my heavenly Father, than I would want my Charley to be of saying it to me."

Better and sweeter than health or friends, or money, or fame, or ease, or prosperity, is the adorable will of our God. It gilds the darkest hours with a divine halo, and sheds brightest sunshine on the gloomiest paths. He always reigns who has made it His kingdom; and

nothing can go amiss to Him. Surely, then, it is nothing but a glorious privilege that is opening before you, when I tell you that the first step you must take in order to enter into the life hid with Christ in God is that of entire consecration. I cannot have you look at it as a hard and stern demand. You must do it gladly, thankfully, enthusiastically. You must go in on what I call the privilege side of consecration; and I can assure you, from a blessed experience, that you will find it the happiest place you have ever entered yet.

Faith is the next thing. Faith is an absolutely necessary element in the reception of any gift; for let our friends give a thing to us ever so fully, it is not really ours until we believe it has been given, and claim it as our own. Above all, this is true in gifts which are purely mental or spiritual. Love may be lavished upon us by another without stint or measure, but until we believe that we are loved, it never really becomes ours.

I suppose most Christians understand this principle in reference to the matter of their forgiveness. They know that the forgiveness of sins through Jesus might have been preached to them forever, but it would never really have become theirs until they believe this preaching, and claimed the forgiveness as their own. But when it comes to living the Christian life, they lose sight of this principle, and think that, having been saved by faith, they are now to live by works and efforts; and instead of continuing to *receive*, they are now to begin to *do*. This makes our declaration that the life hid with Christ in God is to be entered by faith, seem perfectly unintelligible to them. And yet it is plainly declared,

that "*as* we have received Christ Jesus the Lord, so we are to walk in Him." We received Him by faith, and by faith alone; therefore we are to walk in Him by faith, and by faith alone. And the faith by which we enter into this hidden life is just the same as the faith by which we were translated out of the kingdom of Satan into the kingdom of God's dear Son, only it lays hold of a different thing. Then we believed that Jesus was our Saviour from the guilt of sin, and according to our faith it was unto us. Now we must believe that He is our Saviour from the power of sin, and according to our faith it shall be unto us. Then we trusted Him for our justification, and it became ours; now we must trust Him for our sanctification, and it shall become ours also. Then we took Him as a Saviour in the future from the penalties of our sins; now we must take Him as a Saviour in the present from the bondage of our sins. Then He was our Substitute; now He is to be our Life. Then He lifted us out of the pit; now He is to seat us in heavenly places with Himself.

I mean all this of course experimentally and practically. Theologically and judicially I know that every believer has everything the minute he is converted. But experimentally nothing is his until by faith he claims it. "Every place that the soul of your foot shall tread upon, that have I given unto you." God "hath blessed us with all spiritual blessings in heavenly places in Christ," but until we set the foot of faith upon them they do not practically become ours. "According to our faith," is always the limit and the rule.

But this faith of which I am speaking must be a present faith. No faith that is exercised in the

future tense amounts to anything. A man may believe forever that his sins will be forgiven at some future time, and he never will be converted. He has to come to the *now* belief, and say by faith, "My sins are now forgiven," before he can know the new birth. And similarly, no faith which looks for a future deliverance from the power of sin will ever lead a soul into the life we are describing. Satan delights in this future faith, for he knows it is powerless to accomplish any practical results. But he trembles and flees when the soul of the believer dares to claim a present deliverance, and to reckon itself now to be free from his power.

To sum up, then. In order to enter into this blessed interior life of rest and triumph you have two steps to take. First, entire abandonment; and, second, absolute faith. No matter what may be the complications of your peculiar experience, no matter what your difficulties, or your surroundings, or your associations, these two steps definitely taken and unwaveringly persevered in, will certainly bring you out sooner or later into the green pastures and still waters of this higher Christian life. You may be sure of this. And if you will let every other consideration go and simply devote your attention to these two points, and be very clear and definite about them, your progress will be rapid, and your soul will reach its desired haven far sooner than now you can think possible.

Shall I repeat the steps that there may be no mistake? You are a child of God, and long to please Him, You love your precious Saviour, and are sick and weary of the sin that grieves Him. You long to be delivered from its power. Everything you have hitherto tried has failed to

deliver you; and now in your despair you are asking if it can indeed be, as these happy people say, that Jesus is able and willing to deliver you. Surely, you know in your very soul that He is. That to save you out of the hand of all your enemies is in fact just the very thing He came to do. Then trust Him. Commit your case to Him in an absolute abandonment, and believe that He undertakes it; and at once, knowing what He is and what He has said, claim that He does even now fully save. Just as you believed at first that He delivered you from the guilt of sin because He said so, so now believe that He delivers you from the power of sin because He says so. Let your faith now lay hold of a new power in Christ. You have trusted Him as your dying Saviour, now trust Him as your living Saviour. Just as much as He came to deliver you from future punishment did He also come to deliver you from present bondage. Just as truly as He came to bear your stripes for you, has He come to live your life for you. You are as utterly powerless in the one case as in the other. You could as easily have got yourself rid of your own sins, as you could now accomplish for yourself practical righteousness. Christ, and Christ only, must do both for you, and your part in both cases is simply to give the thing to Him to do, and then believe that He does it.

A lady, now very eminent in this life of trust, when she was seeking in great darkness and perplexity to enter in, said to the friend who was trying to help her, "You all say abandon yourself and trust—abandon yourself and trust—but I do not know how. I wish you would just do it out loud so that I may see how you do it."

Shall I do it out loud for you?

"Lord Jesus ; I believe that thou art able and willing to deliver me from all the care and unrest, and bondage of my Christian life. I believe Thou didst die to set me free, not only in the future, but now and here. I believe Thou art stronger than Satan, and that Thou canst keep me, even me, in my extreme of weakness, from falling into his snares, or yielding obedience to his commands. And, Lord, I am going to trust Thee to keep me, I have tried keeping myself, and have failed, and failed most grievously. I am absolutely helpless. So now I will trust Thee. I give myself to Thee. I keep back no reserves. Body, soul and spirit, I present myself to Thee, a worthless lump of clay, to be made into anything Thy love and Thy wisdom shall choose. And now I am Thine. I believe Thou dost accept that which I present to Thee ; I believe that this poor, weak foolish heart has been taken possession of by Thee, and that Thou hast even at this very moment begun to work in me to will and to do of Thy good pleasure. I trust Thee utterly, and I trust Thee now."

Are you afraid to take this step? Does it seem too sudden, too much like a leap in the dark? Do you know that the steps of faith always "fall on the seeming void, but find the rock beneath?" If ever you are to enter this glorious land flowing with milk and honey, you must sooner or later step into the brimming waters, for there is no other path. And to do it now, may save you months and even years of disappointment and grief. Hear the word of the Lord :—

"Have not I commanded thee? Be strong and of a good courage : be not afraid, neither be thou dismayed : for the Lord thy God is with thee whithersoever thou goest."



CHAPTER V.

Difficulties Concerning Consecration.

IT is very important that Christians should not be ignorant of the devices of Satan; for he stands ready to oppose every onward step of the soul's progress. And especially is he busy when he sees a believer awakened to a hunger and thirst after righteousness, and seeking to reach out to apprehend all the fulness that is in the Lord Jesus Christ for him.

One of the first difficulties that he throws in the way of such a one is concerning consecration. The seeker after holiness is told that he must consecrate himself, and he endeavors to do so. But at once he meets with a difficulty. He has done it, as he thinks, and yet does not feel differently from before; nothing seems changed, as he has been led to expect it would be, and he is completely baffled, and asks the question almost despairingly, "How am I to know when I am consecrated?"

The one grand device of Satan which has met such a soul at this juncture is one which he never fails to employ on every possible occasion, and generally with marked success, and that is in reference to feeling. The soul cannot believe it is consecrated until it feels that it is; and because it does not feel that God has taken it in hand, it

cannot believe that He has. As usual, it puts feeling first and faith second. Now, God's invariable rule is faith first and feeling second, in everything; and it is striving against the inevitable when we seek to make it different.

The way to meet this device of Satan, then, in reference to consecration, is simply to take God's side in the matter, and to put faith before feeling. Give yourself to the Lord definitely and fully, according to your present light, asking the Holy Spirit to show you all that is contrary to God, either in your heart or life. If He shows you anything, give it to the Lord immediately, and say in reference to it, "Thy will be done." If He shows you nothing, then you must believe that there is nothing, and must conclude that you have given Him all. Then you must believe that He takes you. You positively must not wait to *feel* either that you have given yourself, or that He has taken you. You must simply believe it, and reckon it to be the case.

If you were to give an estate to a friend, you would have to give it, and he would have to receive it by faith. An estate is not a thing that can be picked up and handed over to another; the gift of it and its reception are altogether a mental transaction, and therefore one of faith. Now, if you should give an estate one day to a friend, and then should go away and wonder whether you really had given it, and whether he actually had taken it and considered it his own, and should feel it necessary to go next day and renew the gift; and if on the third day you should still feel a similar uncertainty about it, and should again go and renew the gift; and on the fourth day go through a like process, and so on, day after day for months and years, what would your

friend think, and what at last would be the condition of your own mind in reference to it? Your friend certainly would begin to doubt whether you ever had intended to give it to him at all, and you yourself would be in such hopeless perplexity about it, that you would not know whether the estate was yours or his, or whose it was.

Now is not this very much the way in which you have been acting towards God in this matter of consecration? You have given yourself to Him over and over, daily, perhaps for months, but you have invariably come away from your seasons of consecration wondering whether you really have given yourself after all, and whether He has taken you; and because you have not *felt* any differently, you have concluded at last, after many painful tossings, that the thing has not been done. Do you know, dear believer, that this sort of perplexity will last forever, unless you cut it short by faith? You must come to the point of reckoning the matter to be an accomplished and settled thing, and leaving it there, before you can possibly expect any change of feeling whatever.

The very law of offerings to the Lord settles this as a primary fact, that everything which is given to Him becomes by that very act something holy, set apart from all other things, and cannot without sacrilege be put to any other uses. "Notwithstanding, no devoted thing that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord." Having once given it unto the Lord, the devoted thing henceforth was reckoned by all Israel as being the Lord's and no one dared to stretch forth a hand to retake it. The giver might have

made his offering very grudgingly and half-heartedly, but having made it, the matter was taken out of his hands altogether, and the devoted thing by God's own law became "most holy unto the Lord." It was not the intention of the giver that made it holy but the holiness of the receiver. "The altar sanctifies the gift." And an offering once laid upon the altar, from that moment belonged to the Lord. I can imagine an offerer who had deposited a gift beginning to search his heart as to his sincerity and honesty in doing it, and coming back to the priest to say that he was afraid after all he had not given it right, or had not been perfectly sincere in giving it. I feel sure that the priest would have silenced him at once with saying, "As to how you gave your offering, or what were your motives in giving it, I do not know. The facts are that you did give it, and that it is the Lord's, for every devoted thing is most holy unto Him. It is too late to recall the transaction now." And not only the priest but all Israel would have been aghast at the man who, having once given his offering, should have reached out his hand to take it back. And yet, day after day, earnest hearted Christians, who would have shuddered at such an act of sacrilege on the part of a Jew, are guilty in their own experience of a similar act, by giving themselves to the Lord in solemn consecration, and then through unbelief taking back that which they have given.

Because God is not visibly present to the eye, it is difficult to feel that a transaction with Him is real. I suppose it, when we made our acts of consecration, we could actually see Him present with us, we should feel it to be a very real thing, and would realize that we had given our word to

Him and could not dare to take it back, no matter how much we might wish to do so. Such a transaction would have to us the binding power that a spoken promise to an earthly friend always has to a man of honour. And what we need is to see that God's presence is a certain fact always, and that every act of our soul is done right before Him, and that a word spoken in prayer is as really spoken to Him as if our eyes could see Him and our hands could touch Him. Then we shall cease to have such vague conceptions of our relations with Him, and shall feel the binding force of every word we say in His presence.

I know some will say here, "Ah, yes; but if He would only speak to me, and say that He took me when I gave myself to Him, I would have no trouble then in believing it." No. of course you would not, but He does not generally say this until the soul has first proved its loyalty by believing what he has already said. It is he that believeth, who has the witness, not he that doubteth. And by His very command to us to present ourselves to Him a living sacrifice, He has pledged Himself to receive us. I cannot conceive of an honourable man asking another to give him a thing which, after all, he was doubtful about taking; still less can I conceive of a loving parent acting so towards a darling child. "My son, give me thy heart," is a sure warrant for knowing that the moment the heart is given it will be taken by the One who has commanded the gift. We may, nay we must, feel the utmost confidence then that when we surrender ourselves to the Lord, according to his own command, He does then and there receive us, and from that moment we are His. A real transaction has taken place, which cannot be

violated without dishonour on our part, and which we know will not be violated by Him.

In Deut. xxvi. 17, 18, 19, we see God's way of working under these circumstances.

"Thou hast avouched the Lord this day to be thy God, and to walk in His ways and to keep His statutes, and His commandments, and His judgments and to hearken unto His voice; and the Lord has avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldst keep all His commandments;" . . . "and that thou mayest be an holy people unto the Lord, as He hath spoken."

When we avouch the Lord to be our God, and that we will walk in His ways and keep His commandments, He avouches us to be His, and that we shall keep all His commandments. And from that moment He takes possession of us. This has always been His principle of working, and it continues to be so. "Every devoted thing is most holy to the Lord." This seems to me so plain as scarcely to admit of a question.

But if the soul still feels in doubt or difficulty, let me refer you to a New Testament declaration which approaches the subject from a different side, but which settles it, I think, quite as definitely. It is in 1 John v. 14, 15, and reads, "And this is the confidence we have in Him, that if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we *have* the petitions that we desired of Him." Is it according to His will that you should be entirely consecrated to Him? There can be, of course, but one answer to this, for He has *commanded* it. Is it not also according to His will that He should work in you to will and to do of His good

pleasure? This question also can have but one answer, for He has declared it to be His purpose. You know, then, that these things are according to His will, therefore on God's own word you are obliged to know that He hears you. And knowing this much, you are compelled to go further, and know that you have the petitions that you have desired of Him. That you *have*, I say, not will have, or may have, but have now in actual possession. It is thus that we "obtain promises" by faith: It is thus that we have "access by faith" into the grace that is given us in our Lord Jesus Christ. It is thus, and thus only that we come to know our hearts "purified by faith" and are enabled to live by faith, to stand by faith, to walk by faith.

I desire to make this subject so plain and practical that no one need have any further difficulty about it, and therefore I will repeat again just what must be the acts of your soul in order to bring you out of this difficulty about consecration.

I suppose that you have trusted the Lord Jesus for the forgiveness of your sins, and know something of what it is to belong to the family of God, and to be made an heir of God through faith in Christ. And now you feel springing up in your soul the longing to be conformed to the image of your Lord. In order for this you know there must be an entire surrender of yourself to Him, that He may work in you all the good pleasure of His will; and you have tried over and over to do it, but hitherto without any apparent success. At this point it is that I desire to help you. What you must do now is to come once more to Him in a surrender of your whole self to His will, as complete as you know how to make it. You must ask him to reveal to you by

His Spirit any hidden rebellion ; and if He reveals nothing, then you must believe that there is nothing, and that the surrender is complete. This must, then, be considered a settled matter ; you have abandoned yourself to the Lord, and from henceforth you do not in any sense belong to yourself ; you must never even so much as listen to a suggestion to the contrary. If the temptation comes to wonder whether you really have completely surrendered yourself, meet it with an assertion that you have. Do not even argue the matter. Repel any such idea instantly, and with decision. You meant it then, you mean it now, you have really done it. Your emotions may clamour against the surrender, but your will must hold firm. It is your purpose God looks at, not your feelings about that purpose ; and your purpose, or will, is therefore the only thing you need attend to.

The surrender, then, having been made, never to be questioned or recalled, the next point is to believe that God takes that which you have surrendered, and to reckon that it is His. Not that it will be at some future time, but is now ; and that He has begun to work in you to will and to do of His good pleasure. And here you must rest. There is nothing more for you to do ; for you are the Lord's now, absolutely and entirely in His hands, and He has undertaken the whole care and management and forming of you, and will, according to His word, "work in you that which is well pleasing in His sight through Jesus Christ." But you must hold steadily here. If you begin to question your surrender, or God's acceptance of it, then your wavering faith will produce a wavering experience, and He will not work. But while you trust He works, and the

result of His working always is to change you into the image of Christ, from glory to glory, by His mighty Spirit.

Do you then, now at this moment, surrender yourself wholly to Him? You answer, Yes. Then, my dear friend, begin at once to reckon that you are His; that He has taken you, and that He is working in you to will and to do of His good pleasure. And keep on reckoning this. You will find it a great help to put your reckoning into words, and to say over and over to yourself and to your God, "Lord, I am Thine; I do yield myself up to Thee entirely, and I believe that thou dost take me. I leave myself with Thee. Work in me all the good pleasure of Thy will, and I will only lie still in Thy hands, and trust Thee." Make this a daily definite act of your will, and many times a day recur to it, as being your continual attitude before Him. Confess it to yourself. Confess it to your God. Confess it to your friends. Avouch the Lord to be your God continually and unwaveringly, and declare your purpose of walking in His ways and keeping His statutes; and you will find in practical experience that He has avouched you to be His peculiar people, and that you shall keep all His commandments, and that you will be "an holy people unto the Lord, as He hath spoken."





CHAPTER VI.

Difficulties Concerning Faith.

THE next step after consecration in the soul's progress out of the wilderness of Christian experience into the land that floweth with milk and honey, is that of faith. And here, as in the first step, Satan is very skilful in making difficulties and interposing obstacles.

The child of God, having had his eyes opened to see the fulness there is in Jesus for him, and having been made to long to appropriate that fulness to himself, is met with the assertion on the part of every teacher to whom he applies, that this fulness is only to be received by faith. But the subject of faith is involved in such a hopeless mystery in his mind, that this assertion, instead of throwing light upon the way of entrance, only seems to make it more difficult and involved than ever.

"Of course it is to be by faith," he says, "for I know that everything in the Christian life is by faith. But then that is just what makes it so hard, for I have no faith, and I do not even know what it is, or how to get it." And, baffled at the very outset by this insuperable difficulty, he is plunged into darkness, and almost despair.

This trouble all arises from the fact that the

subject of faith is very generally misunderstood ; for in reality faith is the simplest and plainest thing in the world, and the most easy of attainment.

Your idea of faith, I suppose, has been something like this. You have looked upon it as in some way a sort of *thing*, either a religious exercise of soul, or an inward gracious disposition of heart, something tangible in fact, which, when you have got, you can look at and rejoice over, and use as a passport to God's favour, or a coin with which to purchase His gifts. And you have been praying for faith expecting all the while to get something like this, and never having received any such thing, you are insisting upon it that you have no faith. Now faith, in fact, is not in the least this sort of a thing. It is nothing at all tangible. It is simply believing God, and, like sight, it is nothing apart from its object. You might as well shut your eyes, and look inside and see whether you have sight, as to look inside to discover whether you have faith. You see something, and thus know that you have sight ; you believe something, and thus know that you have faith. For as sight is only seeing, so faith is only believing. And as the only necessary thing about seeing is, that you see the thing as it is, so the only necessary thing about believing is, that you believe the thing as it is. The virtue does not lie in your believing, but in the thing you believe. If you believe the truth, you are saved ; if you believe a lie, you are lost. The believing in both cases is the same ; the things believed in are exactly opposite, and it is this which makes the mighty difference. Your salvation comes not because your faith saves you but because it links you on to the Saviour who saves ; and your believing is really nothing but the link.

I do beg of you to recognize, then, the extreme simplicity of faith, that it is nothing more nor less than just believing God when He says He either has done something for us, or will do it ; and then trusting Him to do it. It is so simple that it is hard to explain. If anyone asks me what it means to trust another to do a piece of work for me, I can only answer that it means letting that other one do it, and feeling it perfectly unnecessary for me to do it myself. Every one of us has trusted very important pieces of work to others in this way, and has felt perfect rest in thus trusting, because of the confidence we have had in those who have undertaken to do it. How constantly do mothers trust their most precious infants to the care of nurses, and feel no shadow of anxiety ? How continually we are all of us trusting our health and our lives, without a thought of fear, to cooks and coachmen, engine-drivers, railway conductors, and all sorts of paid servants, who have us completely at their mercy, and could plunge us into misery or death in a moment, if they chose to do so, or even if they failed in the necessary carefulness ? All this we do, and make no fuss about it. Upon the slightest acquaintance often, we thus put our trust in people, requiring only the general knowledge of human nature, and the common rules of human intercourse ; and we never feel as if we were doing anything in the least remarkable.

You have done all this yourself, dear reader, and are doing it continually. You would not be able to live in this world and go through the customary routine of life a single day, if you could not trust your fellow men. And it never enters into your head to say you cannot.

But yet you do not hesitate to say continually, that you cannot trust your God !

I wish you would just now try to imagine yourself acting in your human relations as you do in your spiritual relations. Suppose you should begin to-morrow with the notion in your head that you could not trust anybody, because you had no faith. When you sat down to breakfast you would say, "I cannot eat anything on this table, for I have no faith, and I cannot believe the cook has not put poison in the coffee, or that the butcher has not sent home a diseased ham." So you would go starving away. Then, when you went out to your daily avocations, you would say, "I cannot ride in the railway train, for I have no faith, and therefore I cannot trust the engineer, nor the conductor, nor the builders of the carriages, nor the managers of the road." So you would be compelled to walk everywhere, and grow unutterably weary in the effort, besides being actually unable to reach many of the places you could have reached in the train. Then when your friends met you with any statements or your business agent with any account, you would say, "I am very sorry that I cannot believe you, but I have no faith, and never can believe anybody." If you opened a newspaper, you would be forced to lay it down again, saying, "I really cannot believe a word this paper says, for I have no faith; I do not believe there is any such person as the Queen, for I never saw her; nor any such country as Ireland, for I was never there. And I have no faith, so of course I cannot believe anything that I have not actually felt and touched myself. It is a great trial, but I cannot help it, for I have no faith."

Just picture such a day as this, and see how disastrous it would be to yourself and what utter folly it would appear to any one who should

watch you through the whole of it. Realize how your friends would feel insulted, and how your servants would refuse to serve you another day. And then ask yourself the question, if this want of faith in your fellow men would be so dreadful, and such utter folly, what must it be when you tell God that you have no power to trust Him nor to believe His word; that it is a great trial, but you cannot help it, for you have no faith!

Is it possible that you can trust your fellow-men and cannot trust your God? That you can receive the "witness of men," and cannot receive the "witness of God?" That you can believe man's records, and cannot believe God's record? That you can commit your dearest earthly interests to your weak failing fellow-creatures without a fear, and are afraid to commit your spiritual interests to the blessed Saviour who shed His blood for the very purpose of saving you, and who is declared to be "able to save you to the uttermost?"

Surely, surely, dear believer, you, whose very name of believer implies that you can believe, you will never again dare to excuse yourself on the plea of having no faith, for when you say this, you mean of course that you have no faith in God, for you are not asked to have faith in yourself, and you would be in a very wrong condition of soul if you had. Let me beg of you then, when you think or say these things, always to complete the sentence, and say, "I have no faith in God, I cannot believe God;" and this I am sure will soon become so dreadful to you, that you will not dare to continue it.

But, you say, I cannot believe without the Holy Spirit. Very well; will you conclude then that your want of faith is because of the failure of the

blessed Spirit to do His work ? For if it is, then surely you are not to blame, and need feel no condemnation, and all exhortations to you to believe are useless.

But, No ! Do you not see that, in taking up this position,—that you have no faith and cannot believe,—you are not only “ making God a liar,” but you are also manifesting an utter want of confidence in the Holy Spirit. For He is always ready to help our infirmities. We never have to wait for Him, He is always waiting for us. And I for my part have such absolute confidence in the blessed Holy Ghost, and in His being always ready to do His work, that I dare to say to every one of you, that you *can* believe now at this very moment, and that if you do not it is not the Spirit's fault but your own.

Put your will then over on to the believing side. Say, “ Lord I will believe, I do believe,” and continue to say it. Insist upon believing, in the face of every suggestion of doubt which Satan may bring. Out of your very unbelief, throw yourself headlong on to the word and promises of God, and dare to abandon yourself to the keeping and saving power of the Lord Jesus. If you have ever trusted a precious interest in the hands of any earthly friend, I conjure you, trust yourself now and all your spiritual interest, in the hands of your Heavenly Friend, and never, *never*, NEVER, allow yourself to doubt again.

And remember, there are two things which are more utterly incompatible than even oil and water, and these two are trust and worry. Would you call it trust, if you should give some thing into the hands of a friend to attend to for you, and then should spend your nights and days

in anxious thought and worry as to whether it would be rightly and successfully done? And can you call it trust, when you have given the saving and keeping of your soul into the hands of the Lord, if day after day and night after night you are spending hours of anxious thought and questionings about the matter? When a believer really trusts anything, he ceases to worry about that thing which he has trusted. And when he worries it is a plain proof that he does not trust. Tested by this rule, how little real trust there is in the Church of Christ! No wonder our Lord asked the pathetic question, "When the Son of man cometh, shall He find faith on the earth?" He will find plenty of activity, a great deal of earnestness, and doubtless many consecrated hearts? But shall He find *faith*—the one thing He values more than all the rest? It is a solemn question, and I would that every Christian heart would ponder it well. But may the time past of our lives suffice us to have shared in the unbelief of the world, and may we every one, who know our blessed Lord and His unspeakable trustworthiness, set to our seal that He is true, by our generous abandonment of trust in Him.

I remember very early in my Christian life, having every tender and loyal impulse within me stirred to its depths by an appeal I met with in a volume of old sermons, to all who loved the Lord Jesus, that they should show to others how worthy He was of being trusted, by the steadfastness of their own faith in Him. And I remember my soul cried out with an eager longing that I might be called to walk in paths so dark, that an utter abandonment of trust might be my blessed and glorious privilege.

"Ye have not passed this way heretofore," it

may be ; but to-day it is your happy privilege to prove, as never before, your loyal confidence in Jesus by starting out with Him on a life and walk of faith, lived moment by moment in absolute and childlike trust in Him.

You have trusted Him in a few things, and He has not failed you. Trust Him now for everything, and see if He does not do for you exceeding abundantly above all that you could ever have asked or thought, not according to your power or capacity, but according to His own mighty power, that will work in you all the good pleasure of His most blessed will.

You find no difficulty in trusting the Lord with the management of the universe and all the outward creation, and can your case be any more complex or difficult than these, that you need to be anxious or troubled about His management of it? Away with such unworthy doubtings! Take your stand on the power and trustworthiness of your God, and see how quickly all difficulties will vanish before a steadfast determination to believe. Trust in the dark, trust in the light, trust at night, and trust in the morning, and you will find that the faith, which may begin by a mighty effort, will end sooner or later by becoming the easy and natural habit of the soul.

All things are possible to God, and "all things are possible to him that believeth." Faith has, in times past, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of aliens ;" and faith can do it again. For our Lord Himself says unto us, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain,

“Remove hence to yonder place,” and it shall remove; and nothing shall be impossible unto you.

If you are a child of God at all, you must have at least as much faith as a grain of mustard seed, and therefore you dare not say again that you cannot trust because you have no faith. Say rather, “I can trust my Lord, and I will trust Him, and not all the powers of earth or hell shall be able to make me doubt my wonderful, glorious, faithful Redeemer!”

Of all the worships we can bring Him, none is so sweet to Him as an utter self-abandoning trust. Let your faith then “throw its arms around all God has told you,” and entreat Him to give you more to believe. And in every dark hour remember that “though now for a season, if need be, ye are in heaviness through manifold temptations,” it is in order that “the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.”





CHAPTER VII.

Difficulties Concerning the Will.

WHEN the child of God has, by the way of entire abandonment and absolute trust stepped out of himself into Christ, and has begun to know something of the blessedness of the life hid with Christ in God, there is one form of difficulty which is very likely to start up in his path. After the first emotions of peace and rest have somewhat subsided, or if, as is sometimes the case, they have never seemed to come at all, he begins to feel such an utter unreality in the things he has been passing through, that he seems to himself like a hypocrite when he says or even thinks they are real. It seems to him that his belief does not go below the surface—that it is a mere lip-belief, and therefore of no account, and that his surrender is not a surrender of the heart, and therefore cannot be acceptable to God. He is afraid to say he is altogether the Lord's, for fear he will be telling an untruth, and yet he cannot bring himself to say he is not, because he longs for it so intensely. The difficulty is real and very disheartening.

But there is nothing here which will not be very easily overcome, when the Christian once thoroughly understands the principles of the new life, and has learned how to *live* in it. The com-

mon thought is, that this life hid with Christ in God is to be lived in the emotions, and consequently all the attention of the soul is directed towards them, and as they are satisfactory or otherwise, the soul rests or is troubled. Now the truth is that this life is not to be lived in the emotions at all, but in the will, and therefore the varying states of emotion do not in the least disturb or affect the reality of the life, if only the will is kept steadfastly abiding in its centre—God's will.

To make this plain, I must enlarge a little. Fenelon says, somewhere, that "pure religion resides in the will alone." By this he means that, as the will is the governing power in the man's nature, if the will is set straight, all the rest of the nature must come into harmony. By the will I do not mean the wish of the man, nor even his purpose, but the choice, the deciding power, the king, to which all that is in the man must yield obedience. It is the man, in short—the "*Ego*"—that which we feel to be ourselves.

It is sometimes thought that the emotions are the governing power in our nature. But as a matter of practical experience, I think we all of us know that there is something within us, behind our emotions, and behind our wishes—an independent self—that after all decides everything, and controls everything. Our emotions belong to us, and are suffered and enjoyed by us, but they are not ourselves; and if God is to take possession of us it must be into this central will or personality that He shall enter. If, then, He is reigning there by the power of His Spirit, all the rest of our nature must come under His sway;—and as the will is, so is the man.

The practical bearing of this truth upon the

difficulty I am considering is very great. For the decisions of our will are often so directly opposed to the decisions of our emotions that, if we are in the habit of considering our emotions as the test, we shall be very apt to feel like hypocrites in declaring those things to be real which our will alone has decided. But the moment we see that the will is king, we shall utterly disregard anything that clamours against it, and shall claim as real its decisions, let the emotions rebel as they may.

I am aware that this is a difficult subject to deal with ; but it is so exceedingly practical in its bearing upon the life of faith, that I beg of you, dear reader, not to turn from it until you have mastered it.

Perhaps an illustration will help you. A young man of great intelligence, seeking to enter into this new life, was utterly discouraged at finding himself the slave to the inveterate habit of doubting. To his emotions nothing seemed true, nothing seemed real : and the more he struggled the more unreal did it all become. He was told this secret concerning the will—that if he would only put his will over on to the believing side ; if he would choose to believe : if, in short he would, in the Ego of his nature say, “I will believe! I do believe!” he need not trouble about his emotions, for they would find themselves compelled, sooner or later, to come into harmony. “What!” he said, “do you mean to tell me that I can *choose* to believe in that way, when nothing seems true to me ; and will that kind of believing be real ?” “Yes,” was the answer, “your part was only this, —to put your will over on God’s side in this matter of believing ; and when you do this, God immediately takes possession of it, and works in

you to will of His good pleasure, and you will soon find that He has brought all the rest of your nature into subjection to Himself." "Well," was the answer, "I can do this. I cannot control my emotions, but I can control my will, and the new life begins to look possible to me if it is only my will that needs to be set straight in the matter. I can give my will to God, and I do!" From that moment, disregarding all the pitiful clamouring of his emotions, that continually accused him of being a wretched hypocrite, this young man held on steadily to the decision of his will answering every accusation with the continued assertion that he chose to believe, he meant to believe, he did believe; until at the end of a few days he found himself triumphant, with every emotion and every thought brought into captivity to the mighty power of the blessed Spirit of God, who had taken possession of the will thus put into His hands. He had held fast the *profession* of his faith without wavering, although it had seemed to him, that as to real faith itself, he had none to hold fast. At times it had drained all the will-power he possessed to his lips to say that he believed, so contrary was it to all the evidence of his senses or of his emotions. But he had caught the idea that his will was, after all, himself, and that if he kept that on God's side, he was doing all he could do, and that God alone could change his emotions or control his being. The result has been one of the grandest Christian lives I know of, in its marvellous simplicity, directness and power over sin.

The secret lies just here. That our will, which is the spring of all our actions, was in the fall handed over into the control of Satan, and he has been working it in us to our utter ruin and

misery. Now God says, "Yield yourselves up unto Me, as those that are alive from the dead. and I will work in you to will and to do of my good pleasure." And the moment we yield ourselves, He of course takes possession of us, and does work in us "that which is well pleasing in His sight through Jesus Christ," giving us the mind that was in Christ, and transforming us into His image. (See Rom. xii. 1, 2.)

Let us take another illustration. A lady, who had entered into this life hid with Christ, was confronted by a great prospective trial. Every emotion she had within her rose up in rebellion against it, and had she considered her emotions to be her king, she would have been in utter despair. But she had learned this secret of the will and knowing that, at the bottom, she herself did really choose the will of God for her portion, she did not pay the slightest attention to her emotions, but persisted in meeting every thought concerning the trial, with the words repeated over and over, "Thy will be done! Thy will be done!" asserting, in the face of all her rebelling feelings, that she did submit her will to God's, that she chose to submit it, and that His will should be and was her delight! The result was, that in an incredibly short space of time every thought was brought into captivity, and she began to find even her every emotions rejoicing in the will of God.

Again, there was a lady who had a besetting sin, which in her emotions she dearly loved, but which in her will she hated. Having believed herself to be necessarily under the control of her emotions, she had therefore thought she was unable to conquer it unless her emotions should first be changed. But she learned this secret

concerning the will, and going to her knees she said, "Lord, Thou seest that with one part of my nature I love this sin, but in my real central self I hate it. And now I put my will over on Thy side in the matter. I will not do it any more. Do Thou deliver me." Immediately God took possession of the will thus surrendered to Himself, and began to work in her, so that His will in the matter gained the mastery over her emotions, and she found herself delivered, not by the power of an outward commandment, but by the inward power of the Spirit of God working in her that which was well pleasing in His sight.

And now, dear Christian, let me show you how to apply this principle to your difficulties. Cease to consider your emotions, for they are only the servants; and regard simply your will, which is the real king in your being. Is that given up to God? Is that put into His hands? Does your will decide to believe? Does your will choose to obey? If this is the case then *you* are in the Lord's hands, and you decide to believe, and you choose to obey; for your will is yourself. And the thing is done. The transaction with God is as real, where only your will acts, as when every emotion coincides. It does not seem as real to you; but in God's sight it is as real. And when you have got hold of this secret, and have discovered that you need not attend to your emotions, but simply to the state of your will, all the Scripture commands—to yield yourself to God—to present yourself a living sacrifice to Him—to abide in Christ—to walk in the light—to die to self—become possible to you; for you are conscious that, in all these, your will can act, and can take God's side: whereas, if it had been your emotions that must do it you would

sink down in despair, knowing them to be utterly uncontrollable.

When, then, this feeling of unreality or hypocrisy comes, do not be troubled by it. It is only in your emotions, and is not worth a moment's thought. Only see to it that your will is in God's hands ; that your inward self is abandoned to His working; that your choice, your decision, is on His side; and there leave it. Your surging emotions—like a tossing vessel, which by degrees, yields to the steady pull of the cable—finding themselves attached to the mighty power of God by the choice of your will, must inevitably come into captivity, and give in their allegiance to Him, and you will verify the truth of the saying that, "If any man will do His will, he shall know of the doctrine."

The will is like a wise mother in a nursery ; the feelings are like a set of clamouring, crying children. The mother decides upon a certain course of action, which she believes to be right and best. The children clamour against it, and declare it shall not be. But the mother, knowing that she is mistress and not they, pursues her course calmly, unmoved by their clamours, and takes no notice of them except that of commanding them to be quite. The result is that the children are sooner or later compelled to yield, and fall in with the decision of the mother. Thus order and harmony are preserved. But if that mother should for a moment let in the thought that the children were the mistresses instead of herself, confusion would remain unchecked. Such instances have been known in family life. And in how many souls at this very moment is there nothing but confusion, simply because the feelings are allowed to govern, instead of the will.

Remember, then, that the real thing in your experience is what your will decides, and not the verdict of your emotions; and that you are far more in danger of hypocrisy and untruth in yielding to the assertions of your feelings, than in holding fast to the decision of your will. So that, if your will is on God's side, you are no hypocrite at this moment in claiming as your own the blessed reality of belonging altogether to Him, even though your emotions may all declare the contrary.

I am convinced that, throughout the Bible, the expressions concerning the "heart" do not mean the emotions—that which we now understand by the word heart—but they mean the will, the personality of the man, the man's own central self; and that the object of God's dealings with man is that this "I" may be yielded up to Him, and this central life abandoned to His entire control. It is not the feelings of the man God wants, but the man himself.

Have you given Him yourself, dear reader? Have you abandoned your will to His working? Do you consent to surrender the very centre of your being into His hands? Then—let the outposts of your nature clamour as they may—it is your right to say, even now, with the Apostle, "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."

After this chapter had been enclosed to the printer, the following remarkable practical illustration of its teaching was presented by Pasteur

T. Monod, of Paris. It is the experience of a Presbyterian minister, which this Pasteur had carefully kept for many years.

Newburgh, September 26th, 1842.

DEAR BROTHER,—I take a few moments of that time which I have devoted to the Lord, in writing a short epistle to you His servant. It is sweet to feel we are wholly the Lord's, that He has received us and called us His. This is religion—a relinquishment of the principle of self ownership, and the adoption in full of the abiding sentiment: "I am not my own I am bought with a price." Since I last saw you, I have been pressing forward, and yet there has been nothing remarkable in my experience of which I can speak; indeed I do not know that it is best to look for remarkable things; but *strive to be* holy, as God is holy, pressing right on toward the mark of the prize.

I do not feel myself qualified to instruct you: I can only tell you the way in which I was led. The Lord deals differently with different souls, and we ought not to attempt to copy the experience of others, yet there are certain things which must be attended to by every one who is seeking after a clean heart.

There must be a personal consecration of all to God, a covenant made with God, that we will be wholly and forever His. This I made intellectually without any change in my feelings—with a heart full of hardness and darkness, unbelief and sin, and insensibility.

I covenanted to be the Lord's, and laid all upon the altar, a living sacrifice, to the best of my ability. And after I rose from my knees I was conscious of no change in my feelings, I was painfully conscious that there was no change. But yet I was sure that I did with all the sincerity and honesty of purpose of which I was capable, make an entire and eternal consecration of myself to God. I did not then consider the work as done by any means—but I engaged to abide in a state of entire

devotion to God—a living perpetual sacrifice. And now came the effort to do this.

I knew that I must believe that God did accept me, and did come in to dwell in my heart. I was conscious I did not believe this, and yet I desired to do so. I read with much prayer John's first Epistle, and endeavoured to assure my heart of God's love to me as an individual. I was sensible that my heart was full of evil. I seemed to have no power to overcome pride, or to repel evil thoughts which I abhorred. But Christ was manifested to destroy the works of the devil, and it was clear that the sin of my heart was the work of the devil. I was enabled, therefore, to believe that God was working in me, to will and to do, while I was working out my own salvation with fear and trembling.

I was convinced of unbelief, that it was *voluntary and criminal*. I clearly saw that unbelief was an awful sin—it made the faithful God a liar. The Lord brought before me my besetting sins which had dominion over me, especially preaching myself instead of Christ, and indulging self-complacent thoughts after preaching. I was enabled to make myself of no reputation, and to seek the honour which cometh from God only. Satan struggled hard to beat me back from the Rock of Ages, but thanks to God I finally hit upon the method of living by the moment, and then I found rest.

I trusted in the blood of Jesus already shed, as a sufficient atonement for all my past sins, and the future I committed wholly to the Lord, agreeing to do His will under all circumstances as He should make it known, and I saw that all I had to do was to look to Jesus for a present supply of grace, and to trust Him to cleanse my heart and keep me from sin at the present moment.

I felt shut up to a momentary dependence upon the grace of Christ. I would not permit the adversary to trouble me about the past or future, for I each moment looked for the supply for that moment. I agreed that I would be a child of Abraham and walk by naked faith in the Word of God, and not by in-

ward feelings and emotions—I would seek to be a Bible Christian. Since that time the Lord has given me a steady victory over sins which before enslaved me. I delight in the Lord, and in His Word. I delight in my work as a minister—my fellowship is with the Father and with His Son Jesus Christ. I am a babe in Christ ; I know my progress has been small compared with that made by many. My feelings vary, but when I have feelings, I praise God, and I trust in His word, and when I am empty and my feelings are gone, I do the same. I have covenanted to walk by faith and not by feelings.

The Lord I think, is beginning to revive His work among my people. "Praise the Lord." May the Lord fill you with all His fulness and give you all the mind of Christ. O be faithful ! Walk before God and be perfect. Preach the Word. Be instant in season and out of season. The Lord loves you He works with you. Rest your soul fully upon that promise, "Lo I am with you alway, even unto the end of the world."

Your fellow-soldier,

WILLIAM HILL.

There may be some who will object to this teaching that it ignores the work of the blessed Holy Spirit. But I must refer such to the introductory chapter of this book, in which I have fully explained myself. I am not writing upon that side of the subject ; I am considering man's part in the matter, and not the part of the Spirit. I realize intensely that all a man can do or try to do would be utterly useless, if the Holy Spirit did not work in that man continually. And it is only because I believe in the Spirit as a mighty power, ever present and always ready to do His work, that I can write as I do. But, like the wind that bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, the

operations of the Spirit are beyond our control, and also beyond our comprehension. The results we know, and the steps on our part which lead to those results, but we know nothing more. And yet, like a workman in a great manufactory, who does not question the commands of his employer, and is not afraid to undertake apparent impossibilities, because he knows there is a mighty unseen power, called steam, behind his machinery, which can accomplish it all, so we dare to urge upon men that they shall simply and courageously set themselves to do that which they are commanded to do, because we know that the mighty Spirit will never fail to supply at each moment the necessary power for that moment's act. And we boldly claim that we who thus write, can say from our very hearts, as earnestly and as solemnly as any other Christians, We believe in the Holy Ghost.





CHAPTER VIII.

Is God in Everything?

NONE of the greatest obstacles to living unwaveringly this life of entire surrender, is the difficulty of seeing God in everything. People say, "I can easily submit to things which come from God; but I cannot submit to man, and most of my trials and crosses come through human instrumentality." Or they say, "It is all well enough to talk of trusting; but when I commit a matter to God, man is sure to come in and disarrange it all; and while I have no difficulty in trusting God, I do see serious difficulties in the way of trusting men."

This is no imaginary trouble, but it is of vital importance, and if it cannot be met, does really make the life of faith an impossible and visionary theory. For nearly everything in life comes to us through human instrumentalities, and most of our trials are the result of somebody's failure, or ignorance, or carelessness, or sin. We know God cannot be the author of these things, and yet unless He is the agent in the matter, how can we say to Him about it, "Thy will be done?"

Besides, what good is there in trusting our affairs to God, if, after all, man is to be allowed to come in and disarrange them; and how is it

possible to live by faith, if human agencies, in whom it would be wrong and foolish to trust, are to have a predominant influence in moulding our lives?

Moreover, things in which we can see God's hand always have a sweetness in them which consoles while it wounds. But the trials inflicted by man are full of bitterness.

What is needed then, is to see *God in everything*, and to receive everything directly from His hands, with no intervention of second causes. And it is just to this that we must be brought, before we can know an abiding experience of entire abandonment and perfect trust. Our abandonment must be *to God*, not to man, and our trust must be in Him, not in any arm of flesh, or we shall fail at the first trial.

The question here confronts us at once—"But is God in everything and have we any warrant from the Scripture for receiving everything from His hands, without regarding the second causes which may have been instrumental in bringing it about?" I answer to this unhesitatingly, *Yes*. To the children of God everything comes directly from their Father's hand, no matter who or what may have been the apparent agents. There are no "second causes" for them.

The whole teaching of the Scripture asserts and implies this. "Not a sparrow falls to the ground without our Father. The very hairs of our head are all numbered." We are not to be careful about anything, because our Father cares for us. We are not to avenge ourselves, because our Father has charged Himself with our defence. We are not to fear, for the Lord is on our side. No one can be against us, because He is for us. We shall not want, for He is our Shepherd.

When we pass through the rivers they shall not overflow us, and when we walk through the fire we shall not be burned, because He will be with us. He shuts the mouths of lions, that they cannot hurt us. "He delivereth and rescueth." "He changeth the times and the seasons; He removeth kings and setteth up kings." "A man's heart is in His hand, and, as the rivers of water, He turneth it whithersoever He will." He ruleth over all the kingdoms of the heathen; and in His hand there is power and might, "so that none is able to withstand Him." "He ruleth the raging of the sea; when the waves thereof arise He stilleth them." He "bringeth the counsel of the heathen to nought; He maketh the devices of the people of none effect." "Whatsoever the Lord pleaseth that does He in heaven, and in earth, in the seas, and in all deep places."

"If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter; for He that is higher than the highest regardeth; and there be higher than they."

"Lo, these are a part of His ways; but how little a portion is heard of Him? But the thunder of His power who can understand?" "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding."

And this "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof." "I will say of the Lord He is

my refuge and my fortress, my God, in Him will I trust. Surely He shall deliver thee from the snare of the Fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under His wings shalt thou trust. His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, and for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways."

To my own mind, these Scriptures, and many others like them, settle for ever the question as to power of second causes in the life of the children of God. They are all under the control of our Father, and nothing can touch us except with His knowledge, and by His permission. It may be the sin of man that originates the action, and therefore the thing itself cannot be said to be the will of God; but by the time it reaches us, it has become God's will for us, and must be accepted as directly from His hands. No man or company of men, no power in earth or heaven, can touch that soul which is abiding in Christ, without first passing through Him, and receiving the seal of His permission. If God be for us, it matters not who may be against us; nothing can disturb or harm us, except He shall see that it is best for us, and shall stand aside to let it pass.

An earthly parent's care for his helpless child is a feeble illustration of this. If the child is in

its father's arms, nothing can touch it without that father's consent, unless he is too weak to prevent it. And even if this should be the case, he suffers the harm first in his own person, before he allows it to reach his child. And if an earthly parent would thus care for his little helpless one, how much more will our Heavenly Father, whose love is infinitely greater, and whose strength and wisdom can never be baffled? I am afraid there are some even of God's own children who scarcely think that He is equal to themselves in tenderness, and love, and thoughtful care; and who, in their secret thoughts, charge Him with a neglect and indifference of which they would feel themselves incapable. The truth really is, that His care is infinitely superior to any possibilities of human care: and that He who counts the very hairs of our heads, and suffers not a sparrow to fall without Him, takes note of the minutest matters that can affect the lives of His children, and regulates them all according to His own sweet will, let their origin be what they may.

The instances of this are numberless. Take Joseph. What could have appeared more apparently on the face of it to be the result of sin, and utterly contrary to the will of God, than his being sold into slavery? And yet Joseph in speaking of it said, "As for you, ye thought evil against me; but God meant it unto good." "Now therefore, be not grieved nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life." To the eye of sense it was surely Joseph's wicked brethren who had sent him into Egypt, and yet Joseph, looking at it with the eye of faith, could say, "God sent me." It had been undoubtedly a grievous sin in his brethren, but, by the time it

had reached Joseph, it had become God's will for him, and was in truth, though at first it did not look so, the greatest blessing of his whole life. And thus we see how the Lord can make even the wrath of man to praise Him, and how all things, even the sins of others, shall work together for good to them that love Him.

I learned this lesson practically and experimentally long years before I knew the Scriptural truth concerning it. I was attending a prayer meeting held for the promotion of Scriptural holiness, when a strange lady rose to speak, and I looked at her, wondering who she could be, little thinking she was to bring a message to my soul which would teach me such a grand lesson. She said she had great difficulty in living the life of faith, on account of the second causes that seemed to her to control nearly everything that concerned her. Her perplexity became so great that at last she began to ask God to teach her the truth about it, whether He really was in everything or not. After praying thus for a few days, she had what she described as a vision. She thought she was in a perfectly dark place, and that there advanced towards her from a distance a body of light, which gradually surrounded and enveloped her and everything around her. As it approached, a voice seemed to say, "This is the presence of God—this is the presence of God." While surrounded with this presence, all the great and awful things in life seemed to pass before her—fighting armies, wicked men, raging beasts, storms and pestilence, sin and suffering of every kind. She shrank back at first in terror, but she soon saw that the Presence of God so surrounded and enveloped each one of these, that not a lion could reach out its paw, nor a bullet

IS GOD IN EVERYTHING?

fly through the air, except as His Presence moved out of the way to permit it. And she saw, that let there be ever so thin a sheet, as it were, of this glorious Presence between herself and the most terrible violence, not a hair of her head could be ruffled, nor anything touch her, unless the Presence divided to let the evil through. Then all the small and annoying things of life passed before her, and equally she saw that these also were so enveloped in this Presence of God, that not a cross look, nor a harsh word, nor petty trial of any kind, could reach her unless His Presence moved out of the way to let it.

Her difficulty vanished. Her question was answered for ever. God was in everything; and to her henceforth there were no second causes. She saw that her life came to her day by day and hour by hour directly from His hand, let the agencies which should seem to control it be what they might. And never again had she found any difficulty in an abiding consent to His will, and an unwavering trust in His care.

If we look at the seen things, we shall not be able to understand the secret of this. But the children of God are called to look "not at the things which are seen; for the things which are seen are temporal; but the things which are not seen are eternal." Could we but see with our bodily eyes His unseen forces surrounding us on every side, we would walk through this world in an impregnable fortress, which nothing could ever overthrow or penetrate, for "the angel of the Lord encampeth round about them that fear Him, and delivereth them."

We have a striking illustration of this in the history of Elisha. The king of Syria was warring against Israel, but his evil designs were con-

tinually frustrated by the prophet, and at last he sent his army to the prophet's own city for the express purpose of taking him captive. We read, "He sent thither horses, and chariots, and a great host; and they came by night and compassed the city about." This was the seen thing. And the servant of the prophet, whose eyes had not yet been opened to see the unseen things, was alarmed. And we read, "And when the servant of the man of God was risen early, and gone forth, behold an host compassed the city, both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?" But his master could see the unseen things, and he replied, "Fear not; for they that be with us are more than they that be with them." And then he prayed, saying, "Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."

The presence of God is the fortress of His people. Nothing can withstand it. At His presence the wicked perish; the earth trembles; the hills melt like wax; the cities are broken down; "the heavens also dropped, and Sinai itself was moved at the presence of God." And in the secret of this presence He has promised to hide His people from the pride of man, and from the strife of tongues. "My presence shall go with thee," He says, "and I will give thee rest."

I wish it were only possible to make every Christian see this truth as plainly as I see it. For I am convinced it is the only clue to a completely restful life. Nothing else will enable a soul to live only in the present moment as we are commanded to do, and to take no thought for the

morrow. Nothing else will take all the risks and "supposes" out of a Christian's life, and enable him to say, "Surely goodness and mercy shall follow me all the days of my life." Abiding in God's presence we run no risks. And such a soul can triumphantly say—

"I know not what it is to doubt,
My heart is always gay ;
I run no risks, for, come what will,
God always has His way."

I once heard of a poor colored woman, who earned a precarious living by daily labor, but who was a joyous, triumphant Christian. "Ah, Nancy," said a gloomy Christian lady to her one day, who almost disapproved of her constant cheerfulness, and yet envied it, "Ah, Nancy, it is all well enough to be happy now; but I should think the thoughts of your future would sober you. Only suppose, for instance, that you should have a spell of sickness, and be unable to work; or suppose your present employers should move away and no one else should give you anything to do; or suppose—" "Stop!" cried Nancy, "I never supposes. De Lord is my Shepherd, and I knows I shall not want. And honey," she added to her gloomy friend, "Its all dem *supposes* as is makin' you so mis'able. You'd better give dem all up, and just trust de Lord."

There is one text that will take all the "supposes" out of a believer's life, if only it is received and acted on in childlike faith: it is Heb. xiii. 5, 6—"Be content, therefore, with such things as ye have; for He hath said, I will never leave thee, nor forsake thee. So that we might boldly say, **THE LORD IS MY HELPER, AND I WILL NOT FEAR WHAT MAN SHALL DO UNTO ME.**" What

if dangers of all sorts shall threaten you from every side, and the malice or foolishness, or ignorance of men shall combine to do you harm? You may face every possible contingency with these triumphant words, "The Lord is my helper, and I will not fear what man shall do unto me." If the Lord is your helper, how *can* you fear what man may do unto you? There is no man in this world, nor company of men, that can touch you, unless your God, in whom you trust, shall please to let them. "He will not suffer thy foot to be moved: He that keepeth thee will not slumber. Behold He that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: He shall preserve thy soul. The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for ever more."

Nothing else but this seeing God in everything will make us loving and patient with those who annoy and trouble us. They will be to us then only the instruments for accomplishing His tender and wise purposes towards us, and we shall even find ourselves at last inwardly thanking them for the blessings they bring us.

Nothing else will completely put an end to all murmuring or rebelling thoughts. Christians often feel a liberty to murmur against man when they would not dare to murmur against God. But this way of receiving things would make it impossible ever to murmur. If our Father permits a trial to come, it must be because that trial is the sweetest and best thing that could happen to us, and we must accept it with thanks from

His dear hand. The trial itself may be hard to flesh and blood, and I do not mean that we can like or enjoy the suffering of it. But we can and must love the will of God *in* the trial, for His will is always sweet, whether it be in joy or sorrow.

In short, this way of seeing our Father in everything makes life one long thanksgiving, and gives a rest of heart, and more than that, a gaiety of spirit that is unspeakable. Some one says, "God's will on earth is always joy, always tranquility." And since He must have his own way concerning His children, into what wonderful green pastures of inward rest, and beside what blessedly still waters of inward refreshment is the soul led that learns this secret.

If the will of God is our will, and if He always has His way, then we always have our way also, and we reign in a perpetual kingdom. He who sides with God cannot fail to win in every encounter; and whether the result shall be joy or sorrow, failure or success, death or life, we may, under all circumstances, join in the apostle's shout of victory, "Thanks be unto God which always causeth us to triumph in Christ!"





CHAPTER IX.

Growth.

WHEN the believer has been brought to the point of entire surrender and perfect trust, and finds himself dwelling and walking in a life of happy communion and perfect peace, the question naturally arises, "Is this the end?" I answer emphatically, "No, it is only the beginning."

And yet this is so little understood that one of the greatest objections made against the advocates of this life of faith, is, that they do not believe in growth in grace. They are supposed to teach that the soul arrives at a state of perfection beyond which there is no advance, and that all the exhortations in the Scripture which point towards growth and development are rendered void by this teaching.

As exactly the opposite of this is true, I have thought it important next to consider this subject carefully, that I may, if possible, fully answer such objections, and may also show what is the Scriptural place to grow in, and how the soul is to grow.

The text which is most frequently quoted is 2 Pet. iii. 18, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Now this text exactly expresses what we believe to be God's will for us, and what also we believe He has made it possible for us to experience. We accept, in their very fullest meaning, all the commands and promises concerning our being no more children, and our growing up into Christ in all things, until we come unto a perfect man, unto the measure of the stature of the fulness of Christ. We rejoice that we need not continue always to be babes needing milk, but that we may, by reason of use and development, become such as have need of strong meat, skilful in the word of righteousness, and able to discern both good and evil. And none would grieve more than we at the thought of any finality in the Christian life, beyond which there could be no advance.

But then we believe in growing that does really produce maturity, and in a development that, as a fact, does bring forth ripe fruit. We expect to reach the aim set before us, and if we do not, we feel sure there must be some fault in our growing. No parent would be satisfied with the growth of his child, if day after day and year after year, it remained the same helpless babe it was in the first months of its life. And no farmer would feel comfortable under such growing of his grain, as should stop short at the blade, and never produce the ear, nor the full corn in the ear. Growth, to be real, must be progressive, and the days, and weeks, and months must see a development and increase of maturity in the thing growing. But is this the case with a large part of that which is called growth in grace? Does not the very Christian who is the most strenuous in his longings and in his efforts after it, too often find that at the end of the year

he is not as far on in his Christian experience as at the beginning, and that his zeal, and his devotedness, and his separation from the world, are not as whole-souled, or complete, as when his Christian life first began ?

I was once urging upon a company of Christians the privileges and rest of an immediate and definite step into the land of promise, when a lady of great intelligence interrupted me with what she evidently felt to be a complete rebuttal of all I had been saying ; exclaiming, " Ah ! but my dear friend, I believe in *growing* in grace." " How long have you been growing ? " I asked. " About twenty-five years," was her answer. " And how much more unworldly and devoted to the Lord are you now than when you began your Christian life ? " I continued. " Alas ! " was the answer, " I fear I am not nearly so much so ; " and with this answer her eyes were opened to see that at all events her way of growing had not been successful, but quite the reverse.

The trouble with her, and every other such case, is simply this—they are trying to grow *into* grace, instead of *in* it. They are like a rosebush which the gardener should plant in the hard, stony path with a view to its growing *into* the flower-bed, and which would of course dwindle and wither in consequence, instead of flourishing and maturing. The Children of Israel wandering in the wilderness are a perfect picture of this sort of growing. They were travelling about for forty years, taking many weary steps, and finding but little rest from their wanderings, and yet, at the end of it all, were no nearer the promised land than they were at the beginning. When they started on their wanderings at Kadesh Barnea they were at the borders of the land, and

a few steps would have taken them into it. When they ended their wanderings in the plains of Moab they were also at its borders; only with this great difference, that now there was a river to cross which at first there would not have been. All their wanderings and fightings in the wilderness had not put them in possession of one inch of the promised land. In order to get possession of this land it was necessary first to be in it. And in order to grow in grace, it is necessary first to be planted in grace, but when once in the land their conquest was very rapid, and when once planted in grace the growth of the soul in one month will exceed that of years in any other soil. For grace is a most fruitful soil and the plants that grow therein are plants of a marvellous growth. They are tended by a Divine Husbandman, and are warmed by the Sun of Righteousness, and watered by the dew from Heaven. Surely it is no wonder that they bring forth fruit, "some an hundred-fold, some sixty-fold, some thirty-fold."

But, it will be asked, What is meant by growing in grace? It is difficult to answer this question, because so few people have any conception of what the grace of God really is. To say that it is free, unmerited favour, only expresses a little of its meaning. It is the wondrous, boundless love of God, poured out upon us without stint or measure, not according to our deserving, but according to His infinite heart of love, which passeth knowledge, so unfathomable are its heights and depths. I sometimes think we give a totally different meaning to the word love when it is associated with God, from that we so well understand in its human application. But if ever human love was tender, and self-sacrificing

and devoted; if ever it could bear and forbear; if ever it could suffer gladly for its loved ones; if ever it was willing to pour itself out in a lavish abandonment for the comfort or pleasure of its objects; then infinitely more is Divine love tender, and self-sacrificing and devoted, and glad to bear and forbear, and to suffer, and to lavish its best gifts and blessings upon the objects of its love. Put together all the tenderest love you know of dear reader, the deepest you have ever felt, and the strongest that has ever been poured out upon you, and heap upon it all the love of all the loving human hearts in the world, and then multiply it by infinity, and you will begin perhaps to have some faint glimpses of what the love of God in Christ Jesus is. And this is grace. And to be planted in grace is to live in the very heart of this love, to be enveloped by it, to be steeped in it, to revel in it, to know nothing else but love only and love always, to grow day by day in the knowledge of it, and in faith in it, to entrust everything to its care, and to have no shadow of a doubt but that it will surely order all things well.

To grow in grace is opposed to all self-dependence, to all self-effort, to all legality of every kind. It is to put our growing, as well as everything else, into the hands of the Lord, and leave it with Him. It is to be satisfied with our Husbandman, and with His skill and wisdom, that not a question will cross our minds as to His modes of treatment, or His plan of cultivation. It is to grow as the lilies grow, or as the babes grow without a care and without anxiety; to grow by the power of an inward-life principle that cannot help but grow; to grow because we live and therefore must grow; to grow because

He who has planted us has planted a growing thing, and has made us to grow.

Surely this is what our Lord meant when He said "Consider the lilies, how they grow, they toil not neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Or, when He says again, "Which of you by taking thought can add one cubit unto his stature?" There is no effort in the growing of a child or of a lily. They do not toil nor spin, they do not stretch nor strain, they do not make any effort of any kind to grow; they are not conscious even that they are growing; but by an inward life principle and through the nurturing care of God's providence, and the fostering of care taker or gardener, by the heat of the sun, and the falling of the rain, they grow and grow

And the result is sure. Even Solomon, our Lord says, in all his glory was not arrayed like one of these. Solomon's array cost much toiling and spinning, and gold and silver in abundance; but the lily's array costs none of these. And though we may toil and spin to make for ourselves beautiful spiritual garments, and may strain and stretch in our efforts after spiritual growth, we shall accomplish nothing; for no man by taking thought *can* add one cubit to his stature, and no array of ours can ever equal the beautiful dress with which the great Husbandman clothes the plants that grow in His garden of grace, and under His fostering care.

If I could but make each one of my readers realize how utterly helpless we are in this matter of growing, I am convinced a large part of the strain would be taken out of many lives at once. Imagine a child possessed of the monomania that

he would not grow unless he made some personal effort after it, and who should insist upon a combination of ropes and pulleys whereby to stretch himself up to the desired height. He might, it is true, spend his days and years in a weary strain, but after all there would be no change in the inexorable fiat, "No man by taking thought can add one cubit unto his stature;" and his years of labour would be only wasted, if they did not really hinder the longed for end.

Imagine a lily trying to clothe itself in beautiful colors and graceful lines, stretching its leaves and stems to make them grow, and seeking to manage the clouds and the sunshine, that its needs might be all judiciously applied.

And yet in these two pictures we have, I conceive, only too true a picture of what many Christians are trying to do, who, knowing they ought to grow, and feeling within them an instinct that longs for growth, yet think to accomplish it by toiling and spinning, and stretching and straining, and pass their lives in such a round of self effort as is a weariness to contemplate.

Grow, dear friends; but grow, I beseech you, in God's way, which is the only effectual way. See to it that you are planted in grace, and then let the Divine Husbandman cultivate you in His own way and by His own means. Put yourselves out in the sunshine of His presence, and let the dew of heaven come down upon you, and see what will come of it. Leaves and flowers and fruit must surely come in their season; for your Husbandman is a skilful one, and He never fails in His harvesting. Only see to it that you oppose no hindrance to the shining of the Sun of

Righteousness, or the falling of the dew from Heaven. A very thin covering may serve to keep off the heat and the moisture, and the plant may wither even in their midst. And the slightest barrier between your soul and Christ may cause you to dwindle and fade, as a plant in a cellar, or under a bushel. Keep the sky clear. Open wide every avenue of your being to receive the blessed influences your Divine Husbandman may bring to bear upon you. Bask in the sunshine of His love. Drink in of the waters of His goodness. Keep your face upturned to Him. Look, and your soul shall live.

You need make no efforts to grow. But let your efforts instead be all concentrated on this, that you abide in the vine. The Husbandman who has the care of the vine will care for its branches also, and will so prune, and purge, and water, and tend them, that they will grow and bring forth fruit, and their fruit shall remain; and, like the lily, they shall find themselves arrayed in apparel so glorious, that that of Solomon will be as nothing to it.

What if you seem to yourselves to be planted at this moment in a desert soil, where nothing can grow. Put yourselves absolutely into the hands of the great Husbandman, and He will at once make that desert blossom as the rose, and will cause springs and fountains of water to start up out of its sandy wastes. For the promise is sure that the man who trusts in the Lord "shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." It is the great prerogative of our Divine Husband-

man that He is able to turn any soil whatever it may be like, into the soil of grace, the moment we put our growing into His hands. He does not need to transplant us into a different field, but right where we are, with just the circumstances that surround us, He makes His sun to shine and His dew to fall upon us, and transforms the very things that were before our greatest hindrances, into the chiefest and most blessed means of our growth. I care not what the circumstances may be, His wonder-working power can accomplish this. And we must trust Him with it all. Surely He is a Husbandman we *can* trust. And if He sends storms or winds, or rains, or sunshine, all must be accepted at His hands, with the most unwavering confidence that He who has undertaken to cultivate us, and to bring us to maturity, knows the very best way of accomplishing His end, and regulates the elements, which are all at His disposal, expressly with a view to our most rapid growth.

Let me entreat of you, then, to give up all your efforts after growing, and simply to *let* yourselves grow. Leave it all to the Husbandman, whose care it is, and who alone is able to manage it. No difficulties in your case can baffle Him. No dwarfing of your growth in years that are past, no apparent dryness of your inward springs of life, no crookedness or deformity in any of your past development, can in the least mar the perfect work that He will accomplish, if you will only put yourselves absolutely into His hands, and let Him have His own way with you. His own gracious promise to His backsliding children assures you of this. "I will heal their backsliding," He says; "I will love them freely, for mine anger is turned away from him. I will

be as the dew unto Israel ; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return, they shall revive as the corn, and grow as the vine ; the scent thereof shall be as the wine of Lebanon." And again He says, "Be not afraid, for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. And the floors shall be full of wheat, and the vats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, who hath dealt wondrously with you ; and my people shall never be ashamed."

Oh, that you could but know just what your Lord meant when He said, "Consider the lilies, *how they grow* ; for they toil not, neither do they spin." Surely these words give us a picture of a life and of a growth far different from the ordinary life and growth of Christians—a life of rest, and a growth without effort, and yet a life and a death crowned with glorious results. And to every soul that will thus become a lily in the garden of the Lord, and will grow as the lilies grow, the same glorious array will be surely given as is given them ; and they will know the fulfilment of that wonderful mystical passage concerning their Beloved, that "He feedeth among the lilies."

This is the sort of growth in grace which we who have entered into the life of full trust believe ; a growth which brings the desired results, which blossoms out into flower and fruit, and becomes like a tree planted by the rivers of water, that

bringing forth his fruit in his season ; whose leaf also does not wither, and who prospers in whatsoever he doeth. And we rejoice to know that there are growing up now in the Lord's heritage many such plants, who as the lilies behold the face of the sun and grow thereby, are, by beholding as in a glass the glory of the Lord, being changed into the same image from glory to glory, even as by the Spirit of the Lord.

Should you ask such how it is that they grow so rapidly, and with such success, their answer would be, that they are not concerned about their growing, and are hardly conscious that they do grow. That their Lord has told them to abide in Him, and has promised that, if they do thus abide, they shall certainly bring forth much fruit; and that they are concerned only about the abiding, which is their part, and leave the cultivating and the growing, and the training and pruning, to their good Husbandman, who alone is able to manage these things, or bring them about. You will find that such souls are not engaged in watching self, but in looking unto Jesus. They do not toil nor spin for their spiritual garments, but leave themselves in the hands of the Lord, to be arrayed as it may please Him. Self-effort and self dependence are at an end with them. Their interest in self is gone, transferred over into the hands of another. Self has become really nothing, and Christ alone is all in all to such as these. And the blessed result is that not even Solomon in all his glory, was arrayed like these shall be.

I will close with a few practical words. We all know that growing is not a thing of effort, but is the result of an inward life—a principle of growth. All the stretching and pulling in the world could not make a dead oak grow. But a

live oak grows without stretching. It is plain, therefore, that the essential thing is to get within you the growing life, and then you cannot help but grow. And this life is the life hid with Christ in God; the wonderful divine life of an indwelling Holy Ghost. Be filled with this, dear believer, and, whether you are conscious of it or not, you must grow—you cannot help growing. Do not trouble about your growing, but see to it that you have the growing life. Abide in the vine. Let the life from Him flow through all your spiritual veins. Interpose no barrier to His mighty life-giving power, working in you all the good pleasure of His will. Yield yourself up utterly to His sweet control. Put your growing into His hands as completely as you have put all your other affairs. Suffer Him to manage it as He will. Do not concern yourself about it, nor even think of it. Trust Him absolutely, and always. Accept each moment's dispensation as it comes to you, from His dear hands, as being the needed sunshine or dew for that moment's growth. Say a continual "Yes" to your Father's will. And finally in this, as in all the other cares of your life, "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving let your requests be made known unto God. And the peace of God that passeth all understanding shall keep your hearts and minds through Christ Jesus."

And the blessed result of this will be, that you shall know a literal fulfilment of the promise, "The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing."



CHAPTER X.

Service.

HERE is perhaps no part of Christian experience where a greater change is known upon entering into the life hid with Christ in God, than in the matter of service.

In all the lower forms of Christian life, service is apt to have more or less of bondage in it—that is, it is done purely as a matter of duty, and often as a trial and a cross. Certain things, which at the first may have been a joy and a delight, become weary tasks—performed faithfully perhaps, but with much secret disinclination, and many confessed or unconfessed wishes that they need not be done at all; or at least, that they need not be done so often. The soul finds itself saying, instead of the “May I?” of love, the “Must I?” of duty. The yoke, which was at first easy, begins to gall, and the burden feels heavy instead of light.

One dear Christian expressed it once to me in this way. “When I was first converted,” she said, “I was so full of joy and love that I was only too glad and thankful to be allowed to do anything for my Lord, and I eagerly entered every open door. But after a while, as my early joy faded away, and my love burned less fer-

vently, I began to wish I had not been quite so eager; for I found myself involved in lines of service which were gradually becoming very distasteful and burdensome to me. I could not very well give them up, since I had begun them, without exciting great remark, and yet I longed to do so increasingly. I was expected to visit the sick, and pray beside their beds. I was expected to attend prayer meetings, and speak at them. I was expected to be always ready for every effort in Christian work, and the sense of these expectations bowed me down continually. At last it became so unspeakably burdensome to me to live the sort of Christian life I had entered upon, and was expected by all around me to live, that I felt as if any kind of manual labour would have been easier, and I would have preferred infinitely scrubbing all day on my hands and knees to being compelled to go through the treadmill of my daily Christian work. I envied," she said, "the servants in the kitchen, and the women at the wash-tubs."

This may seem to some like a strong statement; but does it not present a vivid picture of some of your own experiences, dear Christian? Have you never gone to your work like a slave to his daily task, knowing it to be your duty, and that therefore you must do it, but rebounding, like an india-rubber ball, back into your real interests and pleasures the moment your work was over?

Of course you have known this was the wrong way to feel, and have been ashamed of it from the bottom of your heart, but still you have seen no way to help it. You have not *loved* your work, and could you have done so with an easy conscience, you would have been glad to have given it up altogether.

Or, if this does not describe your case, perhaps another picture will. You do love your work in the abstract; but in the doing of it you find so many cares and responsibilities connected with it, so many misgivings and doubts as to your own capacity or fitness, that it becomes a very heavy burden, and you go to it bowed down and weary, before the labor has ever begun. Then also you are continually distressing yourself about the results of your work, and greatly troubled if they are not just what you would like, and this of itself is a constant burden.

Now from all these forms of bondage the soul is entirely delivered that enters fully into the blessed life of faith. In the first place, service of any sort becomes delightful to it, because having surrendered its will into the keeping of the Lord, He works in it to will and to do of His good pleasure, and the soul finds itself really *wanting* to do the things God wants it to do. It is always very pleasant to do the things we *want* to do, let them be ever so difficult of accomplishment, or involve ever so much of bodily weariness. If a man's *will* is really set on a thing, he regards with a sublime indifference the obstacles that lie in the way of his reaching it, and laughs to himself at the idea of any opposition or difficulties hindering him. How many men have gone gladly and thankfully to the ends of the world in search of worldly fortunes, or to fulfil worldly ambitions, and have scorned the thoughts of any cross connected with it! How many mothers have congratulated themselves and rejoiced over the honor done their sons in being promoted to some place of power and usefulness in their country's service, although it has involved perhaps years of separation, and a life of hardship

for their dear ones ! And yet these same men and these very mothers would have felt and said that they were taking up crosses too heavy almost to be borne, had the service of Christ required the same sacrifice of home, and friends, and worldly ease. It is altogether the way we look at things whether we think they are crosses or not. And I am ashamed to think that any Christian should ever put on a long face and shed tears over doing a thing for Christ, which a worldly man would be only too glad to do for money.

What we need in the Christian life is to get believers to *want* to do God's will as much as other people want to do their own will. And this is the idea of the Gospel. It is what God intended for us ; and it is what He has promised. In describing the new covenant in Heb. viii. 6-13, He says it shall no more be the old covenant made on Sinai—that is a law given from the outside, controlling a man by force—but it shall be a law written *within*, constraining a man by love. "I will put my laws," He says, "in their mind, and write them in their hearts." This can mean nothing but that we shall *love* His law, for anything written on our hearts we must love. And putting it into our minds is surely the same as God working in us to "will and to do of His good pleasure," and means that we shall will what God wills, and shall obey His sweet commands, not because it is our duty to do so, but because we ourselves want to do what He wants us to do. Nothing could possibly be conceived more effectual than this. How often have we thought when dealing with our children, "Oh, if I could only get inside of them and make them *want* to do just what I want, how easy it would

be to manage them then!" And how often practically in experience we have found that, to deal with cross grained people, we must carefully avoid suggesting our wishes to them but must in some way induce them to suggest them themselves, sure that then there will be no opposition to contend with. And we, who are by nature a stiff-necked people, always rebel more or less against a law from outside of us, while we joyfully embrace the same law springing up within.

God's plan for us therefore is to get possession of the inside of a man, to take the control and management of his will, and to work it for him; and then obedience is easy and a delight, and service becomes perfect freedom, until the Christian is forced to exclaim, "This happy service! Who could dream earth had such liberty?"

What you need to do then, dear Christian, if you are in bondage, is to put your will over completely in the hands of your Lord, surrendering to Him the entire control of it. Say, "Yes, Lord, yes!" to everything, and trust Him so to work in you to will, as to bring your whole wishes and affections into conformity with His own sweet, and lovable, and most lovely will. I have seen this done over and over, in cases where it looked beforehand an utterly impossible thing. In one case, where a lady had been for years rebelling fearfully against a thing which she knew was right, but which she hated, I saw her out of the depths of despair and without any feeling, give her will in that matter up into the hands of her Lord and began to say to Him, "Thy will be done; *Thy will be done!*" And in one short hour that very thing began to look sweet and precious to her. It is wonderful what miracles God works in wills that are utterly surrendered to Him. He

turns hard things into easy, and bitter things into sweet. It is not that He puts easy things in the place of the hard, but he actually changes the hard thing into an easy one. And this is salvation. It is grand. Do try it, you who are going about your daily Christian living as to a hard and weary task, and see if the blessed Jesus will not transform the very life you live now as a bondage, into the most delicious liberty!

Or again, if you do love His will in the abstract, but find the doing of it hard and burdensome, from this also there is deliverance in the wonderful life of faith. For in this life no burdens are carried nor anxieties felt. The Lord is our burden-bearer, and upon Him we must lay off every care. He says, in fact, "Be careful for nothing," but just make your requests known to Me, and I will attend to them all. Be careful for *nothing*, He says, not even your service. Above all, I should think, our service, because we know ourselves to be so utterly helpless in this, that even if we were careful it would not amount to anything. What have we to do with thinking whether we are fit or not? The Master-workman surely has a right to use any tool He pleases for His own work, and it is plainly not the business of the tool to decide whether it is the right one to be used or not. He knows, and if He chooses to use us, of course we must be fit. And in truth, if we only knew it, our chiefest weakness is in our utter helplessness. His strength can only be made perfect in our weakness. I can give you a splendid illustration of this.

I was once visiting an idiot asylum and looking at the children going through dumb-bell exercises. Now we all know that it is a very difficult thing for idiots to manage their movements.

They have strength enough, generally, but no skill to use this strength, and as a consequence cannot do much. And in these dumb-bell exercises this deficiency was very apparent. They made all sorts of awkward movements. Now and then, by a happy chance, they would make a movement in harmony with the music, and the teacher's directions, but for the most part all was out of harmony. One little girl, however, I noticed, who made perfect movements. Not a jar nor a break disturbed the harmony of her exercises. And the reason was, not that she had more strength than the others, but that she had no strength at all. She could not so much as close her hands over the dumb-bells, nor lift her arms, and the master had to stand behind her and do it all. She yielded up her members as instruments to him, and his strength was made perfect in her weakness. He knew how to go through those exercises, for he himself had planned them, and therefore when he did it, it was done right. She did nothing but yield herself up utterly into his hands and he did it all. The yielding was her part, the responsibility was all his. It was not her skill that was needed to make harmonious movements, but only his. The question was not of her capacity, but of his. Her utter weakness was her greatest strength. And if this is a picture of our Christian life it is no wonder that Paul could say, "Most gladly therefore will I rather *glory* in my infirmities, that the power of Christ may rest upon me." Who would not glory in being so utterly weak and helpless, that the Lord Jesus Christ should find no hindrance to the perfect working of his mighty power through us and in us?

Then, too, if the work is His, the responsibility is

His, and we have no room left for worrying about it. Everything in reference to it is known to Him, and He can manage it all. Why not leave it all with Him then, and consent to be treated like a child and guided where to go? It is a fact that the most effectual workers I know are those who do not feel the least care or anxiety about their work, but who commit it all to their dear Master, and asking Him to guide them, movement by movement, in reference to it, trust Him implicitly for each moment's needed supplies of wisdom and of strength. To see such, you would almost think perhaps that they were too free from care, where such mighty interests are at stake. But when you have learned God's secret of trusting, and see the beauty and the power of that life which is yielded up to His working, you will cease to condemn, and will begin to wonder how any of God's workers can dare to carry burdens, or assume responsibilities which He alone is able to bear,

There are one or two bonds of service from which this life of trust delivers us. We find out that we are not responsible for all the work in the world. The commands cease to be general, and become personal and individual. The Master does not map out a general course of action for us, and leave us to get along through it by our own wisdom and skill as best we may, but He leads us on step by step, giving us each hour the especial guidance needed for that hour. His blessed Spirit dwelling in us, brings to our remembrance *at the time* the necessary command. So that we do not need to take any thought ahead, but simply to take each step as it is made known to us, following our Lord whithersoever He leads us. "The *steps* of a good man are ordered

of the Lord," not his way only but each separate step in that way. Many Christians make the mistake of expecting to receive God's commands all in a lump, as it were. They think because He tells them to give a tract to one person in a railway train, for instance, that He means them always to give tracts to everybody, and they burden themselves with an impossible command.

There was a young Christian once, who, because the Lord had sent her to speak a message to one soul whom she met in a walk, took it as a general command for always, and thought she must speak to every one she met about their souls. This was of course impossible, and as a consequence she was soon in hopeless bondage about it. She became absolutely afraid to go outside of her own door, and lived in perpetual condemnation. At last she disclosed her distress to a friend who was instructed in the ways of God with His servants, and this friend told her she was making a great mistake ; that the Lord had His own especial work for each especial workman, and that the servants in a well regulated household, might as well each one take it upon themselves to try and do the work of all the rest, as for the Lord's servants to think they were each one under obligation to do everything. He told her just to put herself under the Lord's personal guidance as to her work, and trust Him to point out to her each particular person to whom he would have her speak, assuring her that He never puts forth his own sheep without going before them, and making a way for them Himself. She followed this advice, and laid the burden of her work on the Lord, and the result was a happy pathway of daily guidance, in which

she was led into much blessed work for her Master, but was able to do it all without a care or a burden, because He led her out and prepared the way before her.

Putting ourselves into God's hands in this way seems to me just like making the junction between the machinery, and the steam engine. The power is not in the machinery, but in the steam. Disconnected from the engine, the machine is perfectly useless. But let the connection be made, and the machinery goes easily and without effort, because of the mighty power there is behind it. Thus the Christian life becomes an easy natural life, when it is the development of the Divine life working within. Most Christians live on a strain, because their wills are not fully in harmony with the will of God—the connection is not perfectly made at every point, and it requires an effort to move the machinery. But when once the connection is fully made, and the law of the Spirit of life in Christ Jesus can work in us with all its mighty power, we are then indeed made free from the law of sin and death, and shall know the glorious liberty of the children of God.

Another form of bondage as to service from which the life of faith delivers the soul, is in reference to the after-reflections which always follow any Christian work. These are always of one of two kinds. Either the soul congratulates itself upon its success, and is lifted up; or it is distressed over its failure, and is utterly cast down. One of these is *sure* to come, and of the two I think the first is the most to be dreaded, although the last causes at the time the greatest suffering. But in the life of trust neither will trouble us. For, having committed ourselves in

our work to the Lord we will be satisfied to leave it to Him, and will not think about ourselves in the matter at all.

Years ago I came across this sentence in an old book :—"Never indulge, at the close of an action, in any self-reflective acts of any kind, whether of self-congratulation or of self-despair. Forget the things that are behind the moment they are past leaving them with God." It has been of unspeakable value to me. When the temptation comes, as it always does, to indulge in these reflections, either of one sort or the other, I turn from them at once and positively refuse to think about my work at all, leaving it with the Lord to overrule the mistakes, and to bless it as he chooses.

To sum it all up then, what is needed for happy and effectual service is simply to put your work into the Lord's hands, and leave it there. Do not take it to him in prayer saying, "Lord, guide me, Lord give me wisdom, Lord arrange for me," and then arise from your knees, and take the burden all back, and try to guide and arrange for yourself. *Leave* it with the Lord, and remember that what you trust to Him you must not worry over nor feel anxious about. Trust and worry cannot go together. If your work is a burden, it is because you are not trusting it to Him. But if you do trust it to Him, you will surely find that the yoke he puts upon you is easy, and the burden He gives you to carry is light, and even in the midst of a life of ceaseless activity you shall find rest to your soul.

If our dear Lord only had a band of such workers as this, there is no limit to what He might do with them. Truly, one such would "chase a thousand and two would put ten thou-

sand to flight," and nothing would be impossible to them. For it is nothing with the Lord "to help, whether with many, or with them that have no power."

May God raise up such an army speedily ! And may you, my dear reader, enrol your name among this band of helpless, trusting ones, and, yielding yourself unto God as one who is alive from the dead, may every one of your members be also yielded unto Him as instruments of righteousness, to be used by Him as He pleases.





CHAPTER XI.

Difficulties Concerning Guidance.

YOU have now begun, dear reader, the life of faith. You have given yourself to the Lord to be His wholly and altogether, and He has taken you and has begun to mould and fashion you into a vessel unto His honour. Your one most earnest desire is to be very pliable in His hands and to follow Him whithersoever He may lead you, and you are trusting Him to work in you to will and to do of His good pleasure. But you find a great difficulty here. You have not learned yet to know the voice of the Good Shepherd, and are therefore in great doubt and perplexity as to what really is His will concerning you.

Perhaps there are certain paths into which God seems to be calling you, of which your friends utterly disapprove. And these friends, it may be, are older than yourself in the Christian life, and seem to you also to be much further advanced. You can scarcely bear to differ from them or distress them; and you feel also very diffident of yielding to any seeming oppressions of duty of which they do not approve. And yet you cannot get rid of these impressions, and you are plunged into great doubt and uneasiness.

There is a way out of all these difficulties to the fully surrendered soul. I would repeat *fully*

surrendered, because if there is any reserve of will upon any point, it becomes almost impossible to find out the mind of God in reference to that point; and therefore the first thing is to be sure that you really do *purpose* to obey the Lord in every respect. If, however, this is the case, and your soul only needs to know the will of God in order to consent to it, then you surely cannot doubt His willingness to make His will known, and to guide you in the right paths. There are many very clear promises in reference to this. Take, for instance, John x. 3, 4: "He calleth His own sheep by name, and leadeth them out. And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him, for they know His voice." Or John xiv. 26: "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." Or, James i. 5, 6: "If any of you lack wisdom, let Him ask of God, That giveth to all men liberally, and upbraideth not; and it shall be given him." With such passages as these and many more like them, we must believe that Divine guidance is promised to us, and our faith must confidently look for and expect it. This is essential, for in James i. 6, 7, we are told, "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not such a man think that he shall receive anything of the Lord."

Settle this point then first of all, that Divine guidance has been promised, and that you are sure to have it, if you ask for it; and let no suggestion of doubt turn you from this,

Next, you must remember that our God has all knowledge and all wisdom, and that therefore it is very possible He may guide you into paths wherein *He* knows great blessings are awaiting you, but which to the short-sighted human eyes around you seem sure to result in confusion and loss. You must recognize the fact that God's thoughts are not as man's thoughts, nor His ways as man's ways; and that He who knows the end of things from the beginning, alone can judge of what the results of any course of action may be. You must therefore realize that His very love for you may perhaps lead you to run counter to the loving wishes of even your dearest friends. You must learn from Luke xiv. 26-33, and similar passages, that in order—not, to be saved but—to be a disciple or follower of your Lord, you may perhaps be called upon to forsake all that you have, and to turn your backs on even father or mother, or brother or sister, or husband or wife, or it may be your own life also. Unless the possibility of this is clearly recognised, the soul will be very likely to get into difficulty, because it often happens that the child of God who enters upon this life-obedience is sooner or later led into paths which meet with the disapproval of those he best loves; and unless he is prepared for this, and can trust the Lord through it all he will scarcely know what to do.

All this, it will of course be understood, is perfectly in harmony with those duties of honour and love which we owe to one another in the various relations of life. The nearer we are to Christ, the more shall we be enabled to exemplify the meekness and gentleness of our Lord, and the more tender will be our consideration for those who are our natural guardians and coun-

sellors. The Saviour's guidance will always manifest itself by the Saviour's spirit, and where, in obedience to Christ, we are led to act contrary to the advice or wishes of our friends, we shall prove that this is our motive, by the love and patience which will mark our conduct.

But this point having been settled, we come now to the question as to how God's guidance is to come to us, and how we shall be able to know His voice.

There are two especial ways in which He reveals His will to us—through the Scriptures, and by means of the direct voice of His Holy Spirit, making impressions upon our hearts and our judgment.

The first of these is the guidance to be found in the Bible. Until you have found and obeyed God's will in reference to any subject as it is there revealed, you need not ask nor expect a separate direct personal revelation. A great many fatal mistakes are made in this matter of guidance, by the overlooking of this simple rule. Where our Father has written out for us a plain direction about anything, He will not, of course, make an especial revelation to us about that thing. And if we fail to search out and obey the Scripture rule, where there is one, and look instead for an inward voice, we shall open ourselves to the deceptions of Satan, and shall almost inevitably get into error. No man, for instance, needs or could expect any direct revelation to tell him not to steal, because God has already in the Scriptures plainly declared His will about it. This seems such an obvious thing that I would not speak of it, but that I have frequently met with Christians who have altogether overlooked it, and have gone off into fan-

aticism as the result. I know the Bible does not always give a rule for every particular course of action, and in these cases we need and must expect the direct voice of the Spirit.

And yet the Scriptures are far more explicit even about details than most people think. And there are not many important affairs in life for which a clear direction may not be found in God's book. Take the matter of dress, and we have 1 Pet. iii. 3, 4 and 1 Tim. ii. 9. Take the matter of conversation, and we have Eph. iv. 29, and v. 4. Take the matter of avenging injuries and standing up for your rights, and we have Rom. xii. 19, 20, 21, and Matt. v. 38-48, and 1 Pet. ii. 19-21. Take the matter of forgiving one another, and we have Eph. iv. 32, and Mark xi. 25, 26. Take the matter of conformity to the world, and we have Rom. xii. 2, and 1 John ii. 15-17, and James iv. 4. Take the matter of anxieties of all kind, and we have Matt. vi. 25-34, and Phil. iv. 6, 7.

I only give these as examples to show how very full and practical the Bible guidance is. If therefore, you find yourself in perplexity, first of all search and see whether the Bible speaks on the point in question, asking God to make plain to you by the power of His Spirit, through the Scriptures, what is His mind. And whatever shall seem to you to be plainly taught there, that you must obey.

When we read and meditate upon this record of God's mind and will, with our understandings thus illuminated by the inspiring Spirit, our obedience will be as truly an obedience to a present living word, as though it were afresh spoken to us to-day by our Lord from Heaven. The Bible is not only an ancient message from

God sent to us many ages ago, but it is a present message sent to us each time we read it. "The words that I speak unto you, they are spirit, and they are life," and obedience to these words now is a living obedience to a present and personal command.

Especial guidance, therefore, superseding that of the Scriptures on any point about which the Scriptures are explicit, is not to be looked for, and no guidance of the Spirit can ever be contrary to Scripture.

But if, upon searching, you do not find in the Bible any directions upon your point of difficulty, or if the directions given do not reach into all the especial details of the case, then you have a right to ask and to expect direct guidance by the voice of the Spirit speaking in your soul, and making distinct impressions upon your mind as to your duty. He will surely guide you into the right paths, and will make known to you God's sweet will concerning you ; and you may realize not only your way, but even your very *steps* to be ordered by Him.

But in giving yourselves up to these impressions of duty, there are two points very important to guard. If they are from the Spirit they will be in accordance with the Scripture and with a sanctified judgment, for God has surely not revealed His will in one place to contradict it in another, and His direct promise is that the "meek He will guide in judgment." Anything therefore which is contrary to Scripture or to a sanctified judgment must be rejected as from Satan. For we must never forget that Satan can make impressions upon our minds as well as the blessed Spirit of God, and in this matter of guidance it is especially necessary not to be ignorant of his

devices. Sometimes, under a mistaken idea of exalting the Divine Spirit, earnest and honest Christians have ignored and even violated the teachings of Scripture, and have outraged their judgments. God, who sees the sincerity of their hearts, can and does pity and forgive, but the consequences as to this life are often very sad. In nothing therefore do we so much need to realize our own helplessness and to cast ourselves in child-like trust on the Lord, telling Him our danger of being deceived, and trusting Him not to permit it. Every peculiarly precious spiritual gift is always necessarily linked with some peculiar danger and this supreme blessing of direct guidance is no exception to this rule. But with the tests I have mentioned and with an absolute committing of the whole matter to the Lord, and a perfect confidence in Him, there is nothing to fear.

And now I have guarded the points of danger, do permit me to let myself out for a little to the blessedness and joy of this direct communication of God's will to us. It seems to me to be the grandest of privileges. In the first place, that God should love me enough to *care* about the details of my life is perfectly wonderful. And then that He should be willing to tell me all about it, and to let me know just how to live and walk so as to perfectly please Him, seems almost too good to be true. We never care about the little details of people's lives unless we love them. It is a matter of indifference to us with the majority of people we meet as to what they do, or how they spend their time. But as soon as we begin to love any one, we begin at once to care. That God cares, therefore, is just a precious proof of His love; and it is most blessed

to have Him speak to us about everything in our lives—about our dress—about our reading—about our friendships—about our occupations—about all that we do, or think, or say. You *must* know this in your own experience, dear reader, if you would come into the full joy and privilege of this life hid with Christ in God, for it is one of its most precious gifts.

God's promise is, that He will work in us to *will* as well as to do of His good pleasure. This of course means that He will take possession of our will and work it for us, and that His suggestions will come to us, not so much commands from the outside, as desires springing up within. They will originate in our will; we shall feel as though we *wanted* to do so and so, not as though we *must*. And this makes it a service of perfect liberty; for it is always easy to do what we desire to do, let the accompanying circumstances be as difficult as they may. Every mother knows that she could secure perfect and easy obedience in her child, if she could only get into that child's will and work it for him, making him want himself to do the things she willed he should. And this is what our Father does for His children in the new dispensation,—He writes His laws on our hearts and on our minds, and we love them, and are drawn to our obedience by our affections and judgment, not driven by our fears.

The way in which the Holy Spirit, therefore, usually works in this direct guidance is to impress upon the mind a wish or desire to do or to leave undone certain things.

The soul when engaged, perhaps, in prayer, feels a sudden suggestion made to its inmost consciousness in reference to a certain point of duty. "I would like to do this or the other," it thinks;

"I wish I could." Or perhaps the suggestion may come as a question, "I wonder whether I ought not to do so and so?" Or it may be only at first in the way of a conviction that such is the right and best thing to be done.

At once the matter should be committed to the Lord, with an instant consent of the will to obey Him ; and if the suggestion is in accordance with the Scriptures and a sanctified judgment, and it continues to seem right, an immediate obedience is the safest and easiest course. At the moment when the Spirit speaks, it is always easy to obey ; if the soul hesitates and begins to reason, it becomes more and more difficult continually. As a general rule, the first impressions are the right ones in a fully-surrendered heart, for God is faithful in His dealings with us, and will cause His voice to be heard before any other voices. Such impressions therefore should never be met by reasoning. Prayer and trust are the only safe attitudes of the soul, and even these should be but momentary, as it were, lest the time for action should pass, and the blessing be missed.

If, however, the suggestion does not seem quite clear enough to act upon, and doubt and perplexity ensue, especially if it is something about which one's friends differ from us, then we may need, perhaps a time of waiting on the Lord for further light. But we must wait in faith, and in an attitude of entire surrender, saying, "Yes!" continually to the will of our Lord, let it be what it may. If the suggestion is from Him, it will continue and strengthen ; if it is not from Him, it will disappear, and we shall forget we ever had it. If it continues—if every time we are brought into near communion with the Lord it seems to return—if it troubles us in our moments of

prayer, and disturbs all our peace, we may then feel sure it is from God, and we must yield to it or suffer an unspeakable loss.

I believe myself the only safe way is always to yield up the doubtful things to God, until we have clear light to take them back.

A dear lady who had walked in a life of consecration for many years, told me that her invariable rule was to decide every doubtful matter on the self denying side, and that she had never once had occasion to regret it. It was the secret of a life of wonderful devotedness. The apostle gives us a rule in reference to doubtful things which seems to me very explicit. He is speaking about certain kinds of meat-eating, which were ceremonially unclean, and, after declaring his own liberty, says, "I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself. But to him that esteemeth anything unclean, to him it is unclean." And in summing up the whole subject, he writes: "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned (condemned) if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." The doubtful things must all be surrendered, dear Christian, until God gives you light to know more clearly His mind concerning them. And as a general thing, you will find that the very doubt has been His voice calling upon you to come into a more perfect conformity to His will.

Take all your present perplexities, then, to Jesus. Tell him you only want to know and obey His voice; and ask Him to make it plain to you. Promise Him that you will obey, whatever it may be. Believe implicitly that He is guiding

you, according to His word. Surrender all the doubtful things, until you have clearer light. Look and listen for His dear voice continually, and the moment you are sure of it, yield an immediate obedience. Trust Him to make you forget the impression if it is not His will, and if it continues, believe that He is faithful, and would not let you be deceived.

Above everything else trust Him. Nowhere is faith more needed than here. He has promised to guide. You have asked Him to do it. And now you must believe that He does, and must take what comes as being His guidance. No earthly parent or master could guide his children or servants if they should refuse to take his commands as being really the expression of his will. And God cannot guide those souls who never trust Him enough to believe that He is doing it.

And oh, do not be afraid of this sweet life lived hour by hour and day by day under the guidance of thy Lord! If He seeks to bring thee out of the world and into a very close conformity to Himself, do not shrink from it. It is thy most blessed privilege. Rejoice in it. Embrace it eagerly. Let everything go that it may be thine,

“Dole not thy duties out to God,
But let thy hand be free;
Look long at Jesus; His sweet blood
How was it dealt to thee?

“The perfect way is hard to flesh;
It is not hard to love;
If thou wert sick for want of God,
How swiftly would'st thou move!

“Then keep thy conscience sensitive;
No inward token miss;
And go where grace entices thee :—
Perfection lies in this.”



CHAPTER XII.

Concerning Temptation.

CERTAIN very great mistakes are made concerning this matter of temptation in the practical working out of this life of faith.

First of all, people seem to expect that, after the soul has entered into its rest in Jesus, temptations will cease, and to think that the promised deliverance is not only to be from yielding to temptation, but even also from being tempted. Consequently, when they find the Canaanite still in the land, and see the cities great and walled-up to Heaven, they are utterly discouraged, and think they must have gone wrong in some way, and that this cannot be the true land after all.

Then next they make the mistake of looking upon temptation as sin, and of blaming themselves for what in reality is the fault of Satan only. This brings them into condemnation and discouragement; and discouragement, if continued in, always ends at last in actual sin. Satan makes an easy prey of a discouraged soul. So that we fall often from the very fear of having fallen.

To meet the first of these difficulties, it is only necessary to refer to the Scripture declarations, that the Christian life is to be throughout a war-

are; and that especially when seated in heavenly places in Christ Jesus, we are to wrestle against spiritual enemies there, whose power and skill to tempt us must doubtless be far superior to any we have ever heretofore encountered. As a fact, temptations generally increase in strength tenfold after we have entered into the interior life, rather than decrease. And no amount or sort of them must ever for a moment lead us to suppose we have not really found the true abiding place. Strong temptations are generally a sign of great grace, rather than of little grace. When the Children of Israel had first left Egypt, the Lord did not lead them through the country of the Philistines, although that was the nearest way; "for God said, lest peradventure the people repent when they see war, and they return to Egypt." But afterwards, when they had learned better how to trust Him, He permitted their enemies to attack them. Then also in their wilderness journey they met with but few enemies, and fought but few battles compared to those in the land where they found seven great nations, and thirty-one kings to be conquered, besides walled cities to be taken, and giants to be overcome.

They could not have fought with the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, until they had gone into the land where these enemies were. And the very power of your temptations, dear Christian, therefore may perhaps be one of the strongest proofs that you really are in the land you have been seeking to enter, because they are temptations peculiar to that land. You must never allow them to cause you to question the fact of your having entered it.

The second mistake is not quite so easy to deal with. It seems hardly worth while to say that temptation is not sin, and yet most of the distress about it arises from not understanding this fact. The very suggestion of wrong seems to bring pollution with it, and, Satan's agency not being recognised, the poor tempted soul begins to feel as if it must be very bad indeed, and very far off from God, to have had such thoughts and suggestions. It is as though a burglar should break into a man's house to steal, and when the master of the house began to resist him and drive him out, should turn round and accuse the owner of being himself the thief. It is Satan's grand ruse for entrapping us. He comes and whispers suggestions of evil to us,—doubts, blasphemies, jealousies, envyings, and pride,—and then turns round and says, "Oh, how wicked you must be to think of such things? It is very plain that you are not trusting the Lord; for if you were, it would have been impossible for these things to have entered your heart." His reasoning sounds so very plausible that the soul often accepts it as true, and at once comes under condemnation, and is filled with discouragement. Then it is easy for Satan to lead it on into actual sin. One of the most fatal things in the life of faith is discouragement. One of the most helpful is cheerfulness. A very wise man once said that in overcoming temptations cheerfulness was the first thing, cheerfulness the second, and cheerfulness the third. We must *expect* to conquer. That is what the Lord said so often to Joshua, "Be strong and of good courage." "Be not afraid, neither be thou dismayed." "Only be thou strong and very courageous." And it is also the reason He says to us, "Let not your heart

be troubled, neither let it be afraid." The power of temptation is in the fainting of our own hearts. Satan knows this well, and he always begins his assaults by discouraging us, if he can in any way accomplish it.

Sometimes this discouragement arises from what we think is a righteous grief and disgust at ourselves that such things *could* be any temptation to us; but which is really a mortification arising from the fact that we have been indulging in a secret self-congratulation that our tastes were too pure, or our separation from the world was too complete for such things to tempt us. We have expected something from ourselves, and have been sorely disappointed not to find that something there, and are discouraged in consequence. This mortification and discouragement are really a far worse condition than the temptation itself, though they present an appearance of true humility, for they are nothing but the results of wounded self-love. True humility can bear to see its own utter weakness and foolishness revealed, because it never expected anything from itself, and knows that its only hope and expectation must be in God. Therefore, instead of discouraging the soul from trusting, it drives it to a deeper and more utter trust. But the counterfeit humility which Satan produces plunges the soul into the depths of a faithless discouragement, and drives it into the very sin at which it is so distressed.

I remember once hearing an allegory that illustrated this to me wonderfully. Satan called together a council of his servants to consult how they might make a good man sin. One evil spirit started up and said, "I will make him sin." "How will you do it?" asked Satan. "I will set

before him the pleasures of sin," was the reply; "I will tell him of its delights, and the rich rewards it brings." "Ah," said Satan, "that will not do; he has tried it and knows better than that." Then another spirit started up and said, "I will make him sin." "What will you do?" asked Satan. "I will tell him of the pains and sorrows of virtue. I will show him that virtue has no delights, and brings no rewards." "Ah, no!" exclaimed Satan, "that will not do at all; for he has tried it, and knows that 'wisdom's ways *are* ways of pleasantness, and all her paths are peace.'" "Well," said another imp, starting up, "I will undertake to make him sin." "And what will you do?" asked Satan again. "I will discourage his soul," was the short reply. "Ah, that will do!" cried Satan, "that will do! We shall conquer him now." And they did.

An old writer says, "All discouragement is from the devil;" and I wish every Christian would just take this as a pocket piece, and never forget it. We must fly from discouragement as we would from sin.

But this is impossible if we fail to recognize Satan's agency in temptation; for, if the temptations are our own fault, we cannot help being discouraged. But they are not. The Bible says, "Blessed is the man that endureth temptation;" and we are exhorted to "count it all joy when we fall into divers temptations." Temptation, therefore, cannot be sin; and the truth is, it is no more a sin to hear these whispers and suggestions of Satan in our souls than it is for us to hear the swearing or wicked talk of bad men as we pass along the street. The sin only comes, in either case, by our stopping and joining in with them. If when the

wicked suggestions come we turn from them at once, as we would from wicked talk, and pay no more attention to them, we do not sin. But, if we carry them in our minds, and roll them under our tongues, and dwell on them with a half-consent of our will to them as true, then we sin. We may be enticed by Satan a thousand times a day without sin; and we cannot help his enticings. But if he can succeed in making us think that *his* enticings are *our* sin, he has accomplished half the battle, and can hardly fail to gain a complete victory.

A dear lady once came to me under great darkness, simply from not understanding this. She had been living very happily in the life of faith for some time, and had been so free from temptation as almost to begin to think she would never be tempted any more. But suddenly a very peculiar form of temptation had assailed her, which had horrified her. She found that the moment she began to pray, dreadful thoughts of all kinds would rush into her mind. She had lived a very sheltered innocent life, and these thoughts seemed so awful to her that she felt she must be one of the most wicked of sinners to be capable of having them. She began by thinking she could not possibly have entered into the rest of faith, and ended by concluding that she had never even been born again. Her soul was in an agony of distress. I told her that these dreadful thoughts were altogether the suggestions of Satan, who came to her the moment she kneeled in prayer, and poured them into her mind, and that she herself was not to blame for them at all; that she could not help them any more than she could help hearing if a wicked man should pour out his blasphemies in her presence. And I urged her to recognize and

treat them as from Satan; not to blame herself or be discouraged, but to turn at once to Jesus, and commit them to Him. I showed her how great an advantage Satan had gained by making her think these thoughts were originated by herself, and plunging her into condemnation and discouragement on account of them. And I assured her she would find a speedy victory if she would pay no attention to them; but, ignoring their presence, would simply turn her back on them, and look to the Lord.

She grasped the truth, and the next time these thoughts came she said to Satan, "I have found you out now. It is you who are suggesting these dreadful thoughts to me, and I hate them, and will have nothing to do with them. The Lord is my helper; take them to Him, and settle them in His presence." Immediately the baffled enemy, finding himself discovered, fled in confusion, and her soul was perfectly delivered.

Another thing also. Satan knows that if a Christian recognizes a suggestion of evil as coming from him, he will recoil from it far more quickly than if it seems to be the suggestion of his own mind. If Satan prefaced each temptation with the words, "I am Satan, your relentless enemy; I have come to make you sin," I suppose we would feel hardly any desire at all to yield to his suggestions. He has to hide himself in order to make his baits attractive. And our victory will be far more easily gained if we are not ignorant of his devices, but recognize him at his very first approach.

We also make another great mistake about temptations in thinking that all time spent in combatting them is lost. Hours pass, and we seem to have made no progress, because we have been so be-

set with temptations. But it often happens that we have been serving God far more truly during these hours, than in our times of comparative freedom from temptation. Temptation is really more the devil's wrath against God than against us. He cannot touch our Saviour, but he can wound our Saviour by conquering us, and our ruin is important to him only as it affects Christ. We are, therefore, really fighting our Lord's battles when we are fighting temptation, and hours are often worth days to us under these circumstances. We read, "Blessed is the man that *endureth* temptation," and I am sure this means enduring the continuance of it and its frequent recurrence. Nothing so cultivates the grace of patience as the endurance of temptation, and nothing so drives the soul to an utter dependance upon the Lord Jesus as its continuance. And, finally, nothing brings more praise and honour and glory to our dearest Lord Himself than the trial of our faith which comes through manifold temptations. We are told that "it is more precious than gold, though it be tried with fire," and that we, who patiently endure the trial, shall receive for our reward "the crown of life which the Lord hath promised to them that love Him."

We cannot wonder, therefore, any longer at the exhortation with which the Holy Ghost opens the Book of James: "Count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

Temptation is plainly to be the blessed instrument used by God to complete our perfection, and thus Satan's own weapons are turned against him-

self, and we see how it is that all things, even temptations, can work together for good to them that love God.

As to the way of victory over temptations, it seems hardly necessary to say to those whom I am at this time especially addressing, that it is to be by faith. For this is, of course, the foundation upon which the whole interior life rests. Our one great motto is throughout, "We are nothing, Christ is all." And always and everywhere we have started out to stand, and walk, and overcome, and live by faith. We have discovered our own utter helplessness, and know that we cannot do anything for ourselves. Our only way, therefore, is to hand the temptation over to our Lord, and trust Him to conquer it for us. But when we put it into His hands we must *leave* it there. It must be as real a committing of ourselves to Him for victory, as it was at first a committing of ourselves to Him for salvation. He must do all for us in the one case as completely as in the other. It was faith only then, and it must be faith only now.

And the victories which the Lord works in conquering the temptations of those who thus trust Him are nothing short of miracles, as thousands can testify.

But into this part of the subject I cannot go at present, as my object has been rather to present temptation in its true light than to develop the way of victory over it. I want to deliver conscientious faithful souls from the bondage into which they are sure to be brought, if they fail to understand the true nature and use of temptation, and confound it with sin. I want that they should not be ignorant of Satan's devices, but that, recognising his agency in all their temptations, they should be able to say at once, "Get

thee behind me ;" and should walk even through the midst of the fiercest assaults with unclouded and triumphant peace, knowing that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."





CHAPTER XIII.

Failures.

THE very title of this chapter may perhaps startle some. "Failures," they will say; we "thought there were no failures in this life of faith!"

To this I would answer that there ought not to be, and need not be; but, as a fact, there sometimes are. And we have got to deal with facts, and not with theories. No teacher of this interior life ever says that it becomes impossible to sin; they only insist that sin ceases to be a necessity, and that a possibility of uniform victory is opened before us. And there are very few who do not confess that as to their own actual experience they have at times been overcome by momentary temptation.

Of course, in speaking of sin here, I mean conscious known sin. I do not touch on the subject of sins of ignorance, or what is called the inevitable sin of our nature, which are all covered by the Atonement, and do not disturb our fellowship with God. I have no desire nor ability to treat of the doctrines concerning sin,—these I will leave with the theologians to discuss and settle, while I speak

only of the believer's experience in the matter. And I wish it to be fully understood that in all I shall say I have reference simply to that which comes within the range of our consciousness.

Misunderstanding, then, on this point of known or conscious sin, opens the way for great dangers in the higher Christian life. When a believer, who has, as he trusts, entered upon the highway of holiness, find himself surprised into sin, he is tempted either to be utterly discouraged, and to give everything up as lost ; or else, in order to preserve the doctrine untouched, he feels it necessary to cover his sin up, calling it infirmity, and refusing to be honest and above-board about it. Either of these courses is equally fatal to any real growth and progress in the life of holiness. The only way is to face the sad fact at once, call the thing by its right name, and discover, if possible, the reason and the remedy. This life of union with God requires the utmost honesty with Him and with ourselves. The blessing which the sin itself would only momentarily disturb, is sure to be lost by any dishonest dealing with it. A sudden failure is no reason for being discouraged and giving up all as lost. Neither is the integrity of our doctrine touched by it. We are not preaching a *state*, but a *walk*. The highway of holiness is not a *place*, but a *way*. Sanctification is not a thing to be picked up at a certain state of our experience, and for ever after possessed, but it is a life to be lived day by day, and hour by hour. We may for a moment turn aside from a path, but the path is not obliterated by our wandering, and can be instantly regained. And in this life and walk of faith, there may be momentarily failures which, although very sad and greatly to be deplored, need not, if rightly met, disturb the attitude of the soul

as to entire consecration and perfect trust, nor interrupt, for more than the passing moment, its happy communion with its Lord.

The great point is an instant return to God. Our sin is no reason for ceasing to trust, but only an unanswerable argument why we must trust more fully than ever. From whatever cause we have been betrayed into failure, it is very certain that there is no remedy to be found for it in discouragement. As well might a child who is learning to walk lie down in despair when he has fallen, and refuse to take another step, as a believer, who is seeking to learn how to live and walk by faith, give up in despair because of having fallen into sin. The only way in both cases is to get right up and try again. When the children of Israel had met with that disastrous defeat, soon after their entrance into the land, before the little city of Ai, they were so utterly discouraged that we read: "Wherefore the hearts of the people melted, and became as water. And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads. And Joshua said, 'Alas! O Lord God, wherefore hast thou at all brought this people over Jordan to deliver us into the hands of the Amorites to destroy us? Would to God we had been content, and dwelt on the other side Jordan! O, Lord, what shall I say, when Israel turneth their backs before their enemies? For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us around and cut off our name from the earth: and what wilt thou do unto thy great name?' What a wail of despair this was! And how exactly it is repeated by many a child of God in the present day, whose heart, because of a defeat, melts and becomes

as water, and who cries out, "Would to God we had been content, and dwelt on the other side Jordan!" and predicts for itself further failures and even utter discomfiture before its enemies. No doubt Joshua thought then, as we are apt to think now, that discouragement and despair were the only proper and safe conditions after such a failure. But God thought otherwise. "And the Lord said unto Joshua, Get thee up, wherefore liest thou upon thy face?"

The proper thing to do, was not to abandon themselves thus to utter discouragement, humble as it might look, but at once to face the evil and get rid of it, and afresh and immediately to "sanctify themselves." "Up, sanctify the people," is always God's command. "Lie down and be discouraged," is always Satan's temptation. Our feeling is that it is presumptuous, and even almost impertinent, to go at once to the Lord after having sinned against him. It seems as if we ought to suffer the consequences of our sin first for a little while, and endure the accusings of our conscience. And we can hardly believe that the Lord *can* be willing at once to receive us back into loving friendship with Himself.

A little girl once expressed the feeling to me, with a child's outspoken candour. She had asked whether the Lord Jesus always forgave us for our sins as soon as we asked Him, and I had said, "Yes, of course He does." "*Just* as soon?" she repeated, doubtingly. "Yes," I replied, "the very minute we ask, He forgives us." "Well," she said deliberately, "I cannot believe that. I should think He would make us feel sorry for two or three days first. And then I should think He would make us ask Him a great many times, and in a very pretty way too,—not just in common talk. And I believe that *is* the

way He does, and you need not try to make me think He forgives me right at once, no matter what the Bible says." She only *said* what most Christians *think*. And, what is worse, what most Christians act on, making their discouragement and their very remorse separate them infinitely further off from God, than their sin would have done. Yet it is so totally contrary to the way we like our children to act towards us, that I wonder how we ever could have conceived such an idea of God. How a mother grieves when a naughty child goes off alone in despairing remorse, and doubts her willingness to forgive ; and how, on the other hand, her whole heart goes out in welcoming love to the darling who runs to her at once and begs her forgiveness. Surely our God knew this yearning love when He said to us, "Return, ye backsliding children, and I will heal your backslidings."

The fact is, that the same moment which brings the consciousness of having sinned, ought to bring also the consciousness of being forgiven. This is especially essential to an unwavering walk in the highway of holiness, for no separation from God can be tolerated here for an instant.

We can only walk in this path by looking continually unto Jesus, moment by moment ; and if our eyes are taken off of Him to look upon our own sin and our own weakness, we shall leave the path at once. The believer, therefore, who has, as he trusts, entered upon this highway, if he finds himself overcome by sin, must flee with it instantly to Jesus. He must act on 1 John i. 9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He must not hide his sin and seek to salve it over with excuses, or to push it out of his memory by the lapse of time.

But he must do as the children of Israel did, rise up "*early* in the morning," and "*run*" to the place where the evil thing is hidden, and take it out of its hiding-place, and lay it "out before the Lord." He must confess his sin. And then he must stone it with stones, and burn it with fire, and utterly put it away from him, and raise over it a great heap of stones, that it may be forever hidden from his sight. And he must believe then and there that God *is*, according to His word, faithful and just to forgive him his sin, and that He does do it; and further, that He also cleanses him from all unrighteousness. He must claim an immediate forgiveness and an immediate cleansing by faith, and must go on trusting harder and more absolutely than ever.

As soon as Israel's sin had been brought to light and put away, at once God's word came again in a message of glorious encouragement, "Fear not, neither be thou dismayed. . . . See, I have given into thy hand the king of Ai, and his people, and his city, and his land." Our courage must rise higher than ever, and we must abandon ourselves more completely to the Lord, that His mighty power may the more perfectly work in us all the good pleasure of His will. Moreover, we must forget our sin as soon as it is thus confessed and forgiven. We must not dwell on it, and examine it and indulge in a luxury of distress and remorse. We must not put it on a pedestal, and then walk around it and view it on every side, and so magnify it into a mountain that hides our God from our eyes. We must follow the example of Paul, and "forgetting those things which are behind, and reaching forth unto those things which are before," we must "press toward the mark for the prize of the high calling of God in Christ Jesus,"

I would like to bring up two contrastive illustrations of these things. One was an earnest Christian man, an active worker in the Church, who had been living for several months in the enjoyment of full salvation. He was suddenly overcome by a temptation to treat a brother unkindly. Not having supposed it possible that he could ever sin again, he was at once plunged into the deepest discouragement and concluded he had been altogether mistaken, and had never entered into the life of full trust at all. Day by day his discouragement increased until it became despair, and he concluded he had never even been born again, and gave himself up for lost. He spent three years of utter misery, going further and further away from God, and being gradually drawn off into one sin after another, until his life was a curse to himself and to all around him. His health failed under the terrible burden, and fears were entertained for his reason. At the end of three years he met a Christian lady, who understood the truth about sin that I have been trying to explain. In a few moments' conversation she found out his trouble, and at once said, "You sinned in that act there is no doubt about it, and I do not want you to try and excuse it. But have you never confessed it to the Lord and asked Him to forgive you?" "Confess it!" he exclaimed, "why it seems to me I have done nothing but confess it, and entreat God to forgive me night and day for all these three dreadful years." "And you have never believed He did forgive you?" asked the lady. "No," said the poor man, "how could I, for I never felt as if He did?" "But suppose He had said He forgave you, would not that have done as well as for you to feel it?" "Oh, yes," replied the man, "if God said it, of course I would believe

it." "Very well, He does say so," was the lady's answer, and she turned to the verse we have taken above (1 John i. 9) and read it aloud. "Now," she continued, "you have been all these three years confessing and confessing your sin, and all the while God's record has been declaring that He was faithful and just to forgive it and to cleanse you, and yet you have never once believed it. You have been 'making God a liar,' all this while by refusing to believe His record."

The poor man saw the whole thing, and was dumb with amazement and consternation : and when the lady proposed they should kneel down, and that he should confess his past unbelief and sin, and should claim, then and there, a present forgiveness and a present cleansing, he obeyed like one in a maze. But the result was glorious. In a few moments the light broke in, and he burst out into praise at the wonderful deliverance. In three minutes his soul was enabled to traverse back by faith the whole long weary journey that he had been three years in making, and he found himself once more resting in Jesus, and rejoicing in the fulness of His salvation.

The other illustration was the case of a Christian lady who had been living in the land of promise about two weeks, and who had had a very bright and victorious experience. Suddenly, at the end of that time, she was overcome by a violent burst of anger. For a moment a flood of discouragement swept over her soul. Satan said, There, now, that shows it was all a mistake. Of course you have been deceived about the whole thing, and have never entered into the life of full trust at all. And now you may as well give up altogether, for you never can consecrate yourself any more entirely, nor trust any more fully,

than you did this time ; so it is very plain this life of holiness is not for you ! ” These thoughts flashed through her mind in a moment, but she was well taught in the ways of God, and she said at once, “ Yes, I have sinned, and it is very sad. But the Bible says that if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, and I believe He will do it.” She did not delay a moment, but while still boiling over with anger, she ran—she could not walk—into a room where she could be alone, and kneeling down beside the bed, she said, “ Lord, I confess my sin. I have sinned, I am even at this very moment sinning. I hate it, but I cannot get rid of it. I confess it with shame and confusion of face to Thee. And now I believe that, according to Thy word, Thou dost forgive and Thou dost cleanse.” She said it out loud for the inward turmoil was too great for it to be said inside. As the words, “ Thou dost forgive and Thou dost cleanse,” passed her lips the deliverance came. The Lord said, “ Peace be still,” and there was a great calm. A flood of light and joy burst on her soul, the enemy fled, and she was more than conqueror through Him that loved her. The whole thing—the sin, and the recovery from it—had occupied not five minutes, and her feet trod on more firmly than ever in the blessed highway of holiness. Thus the valley of Achor became to her a door of hope, and she sang afresh and with deeper meaning her song of deliverance, “ I will sing unto the Lord for He hath triumphed gloriously.”

The truth is, the only remedy after all in every emergency is to trust in the Lord. And if this is all we ought to do, and all we can do, is it not better to do it at once? I have often been brought up

short by the question, "Well what can I do but trust?" And I have realized at once the folly of seeking for deliverance in any other way, by saying to myself, "I shall have to come to simple trusting in the end, and why not come to it at once, now in the beginning?" It is a life and walk of *faith* we have entered upon and if we fail in it, our only recovery must lie in an increase of faith, not in a lessening of it.

Let every failure, then, if any occur, drive you instantly to Jesus with a more complete abandonment and a more perfect trust, and you will find that, sad as they are, they will not take you out of the land of rest, not permanently interrupt your sweet communion with Him.

And now, having shown the way of deliverance from failure, I want to say a little as to the causes of failure in this life of full salvation. The causes do not lie in the strength of the temptation, nor in our own weakness; nor, above all, in any lack in the power or willingness of our Salvation to save us. The promise to Israel was positive, "There shall not any man be able to stand before thee all the days of thy life." And the promise to us is equally positive, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation, also make a way of escape that ye may be able to bear it."

The men of Ai were "but few," and yet the people who had conquered the mighty Jericho "fled before the men of Ai." It was not the strength of their enemy, neither had God failed them. The cause of their defeat lay somewhere else, and the Lord Himself declares it, "Israel hath sinned, and they have also transgressed My covenant which I commanded them; for they have even taken of the accursed

thing, and have also stolen and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs upon their enemies." It was a hidden evil that conquered them. Deep down under the earth, in an obscure tent in that vast army, was hidden something against which God had a controversy, and this little hidden thing made the whole army helpless before their enemies. "There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies until ye take away the accursed thing from among you." The teaching here is simply this, that anything allowed in the heart which is contrary to the will of God, let it seem ever so insignificant, or be ever so deeply hidden, will cause us to fall before our enemies. Any root of bitterness cherished towards another, any self-seeking, any harsh judgments indulged in, any slackness in obeying the voice of the Lord, any doubtful habits or surroundings, any one of these things will effectually cripple and paralyze our spiritual life. We may have hidden the evil in the most remote corner of our hearts, and may have covered it over from our sight, refusing even to recognise its existence—of which, however, we cannot help being all the time secretly aware. We may steadily ignore it, and persist in declarations of consecration and full trust; we may be more earnest than ever in our religious duties, and have the eyes of our understanding opened more and more to the truth and beauty of the life and walk of faith. We may seem to ourselves and to others to have reached an almost impregnable position of victory, and yet we may find ourselves suffering bitter defeats. We may wonder, and question, and despair, and pray. Nothing will do any

good until the accursed thing is dug up from its hiding-place, brought out to the light, and laid before God. And the moment a believer who is walking in this interior life meets with a defeat, he must at once seek for the cause, not in the strength of that particular enemy, but in something behind—some hidden want of consecration lying at the very centre of his being. Just as a headache is not the disease itself, but only a symptom of a disease situated in some other part of the body, so the sin in such a Christian is only the symptom of an evil hidden probably in a very different part of his being.

Sometimes the evil may be hidden even in that which, at a cursory glance, would look like good. Beneath apparent zeal for the truth may be hidden a judging spirit, or a subtle leaning to our own understanding. Beneath apparent Christian faithfulness, may be hidden an absence of Christian love. Beneath an apparently rightful care for our affairs, may be hidden a great want of trust in God. I believe our blessed Guide, the indwelling Holy Spirit, is always secretly discovering these things to us by continual little twinges and pangs of conscience, so that we are left without excuse. But it is very easy to disregard His gentle voice, and insist upon it to ourselves that all is right; and thus the fatal evil will continue hidden in our midst, causing defeat in most unexpected quarters.

A capital illustration of this appeared to me once in my housekeeping. I had moved into a new house, and looking over it to see that it was all ready for occupancy, I noticed in the cellar a very clean-looking cider-cask, headed up at both ends. I debated with myself whether I should have it taken out of the cellar and opened, to see what was in it, but

concluded, as it seemed empty and looked nice, to leave it undisturbed, especially as it would have been quite a piece of work to get it up the stairs. I did not feel quite easy, but reasoned away my scruples and left it. Every spring and fall, when the house-cleaning time came on, I would remember that cask, with a little twinge of my housewifely conscience, feeling that I could not quite rest in the thought of a perfectly clean house while it remained unopened; for how did I know but under its fair exterior it contained some hidden evil? Still I managed to quiet my scruples on the subject, thinking always of the trouble it would involve to investigate it; and for two or three years the innocent-looking cask stood quietly in my cellar. Then, most unaccountably, moths began to fill my house. I used every possible precaution against them, and made every effort to eradicate them, but in vain. They increased rapidly, and threatened to ruin everything that I had. I suspected my carpets as being the cause, and subjected them to a thorough cleaning. I suspected my furniture, and had it newly upholstered. I suspected all sorts of impossible things. At last the thought of the cask flashed on me. At once I had it brought up out of the cellar, and the head knocked in; and I think it is safe to say that thousands of moths poured out. The previous occupant of the house must have headed it up with something in it which bred moths, and this was the cause of all my trouble.

Now I believe that, in the same way, some innocent-looking habit or indulgence—some apparently unimportant and safe thing, about which we yet have, now and then, little twinges of conscience—something which is not brought out fairly into the light, and investigated under the searching eye of God

—lies at the root of most of the failures in this higher life. *All* is not given up. Some secret corner is kept locked against the entrance of the Lord. And therefore we cannot stand before our enemies, but find ourselves smitten down in their presence.

It is necessary to keep continually before us this prayer: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting," in order to prevent failure, or to discover its cause if we find we have failed.

And now I beg of you, dear Christians, do not think, because I have said all this about failure, that I believe in it. There is no necessity for it whatever. The Lord Jesus *is* able, according to the declaration concerning Him, to deliver us out of the hands of our enemies, that we may "serve Him without fear, in holiness and righteousness before Him all the days of our life."

Let us then pray, every one of us, day and night: "Lord keep us from sinning, and make us living witnesses of Thy mighty power to save to the uttermost;" and let us never be satisfied until we are so pliable in His hands, and have learned so to trust Him that He will be able to "make us perfect in every good work to do His will, working in us that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."





CHAPTER XIV.

Doubts.

GREAT many Christians are slaves to the habit of doubting. No drunkard was ever more utterly bound by the chains of his fatal habit than they are by theirs. Every step of their whole Christian life is taken against the fearful odds of an army of doubts, that are forever lying in wait to assail them at each favourable moment. Their lives are made wretched, their usefulness is effectually hindered, and their communion with God is continually broken by their doubts. And although the entrance of the soul upon the life of faith, of which this book treats, does in many cases take it altogether out of the region where these doubts live and flourish, yet even here it sometimes happens that the old tyrant will rise up and re-assert his sway, and will cause the feet to stumble and the heart to fail, even when he cannot succeed in utterly turning the believer back into the dreary wilderness again.

We all of us remember, doubtless, the childish fascination, and yet horror, of that story of Christian's imprisonment in Doubting Castle by the wicked giant Despair, and our exultant sympathy in his escape

through those massive gates and from that cruel tyrant. Little did we suspect then that we should ever find ourselves taken prisoner by the same giant, and imprisoned in the same castle. And yet I fear to every member of the Church of Christ there has been at least one such experience. Turn to the account again if it is not fresh in your minds, and see if you do not see pictured there experiences of your own that have been very grievous to bear at the time, and very sorrowful to look back upon afterwards.

It seems strange that people, whose very name of Believers implies that their one chief characteristic is that they believe, should have to confess to such experiences. And yet it is such a universal habit that I feel if the majority of the Church were to be named over again, the only fitting and descriptive name that could be given them would be that of Doubters. In fact, most Christians have settled down under their doubts, as to a sort of inevitable malady, from which they suffer acutely, but to which they must try to be resigned as a part of the necessary discipline of this earthly life. And they lament over their doubts as a man might lament over his rheumatism, making themselves out as an "interesting case" of especial and peculiar trial, which requires the tenderest sympathy and the utmost consideration.

And this is too often true of believers, who are earnestly longing to enter upon the life and walk of faith, and who have made perhaps many steps towards it. They have got rid, it may be, of the old doubts that once tormented them, as to whether their sins are really forgiven, and whether they shall after all, get safe to Heaven ; but they have not got rid of doubting. They have simply shifted the habit to a higher platform. They are saying, perhaps, "Yes, I believe my sins *are* forgiven, and I *am* a child of God through

faith in Jesus Christ. I dare not doubt this any more. But then——." And this "but then" includes an interminable array of doubts concerning every declaration and every promise our Father has made to His children. One after another they fight with them and refuse to believe them, until they can have some more reliable proof of their being true, than the simple word of their God. And then they wonder why they are permitted to walk in such darkness, and look upon themselves almost in the light of martyrs, and groan under the peculiar spiritual conflicts they are compelled to endure.

Spiritual conflicts! Far better would they be named did we call them spiritual rebellions! Our fight is to be a fight of faith, and the moment we doubt, our fight ceases and our rebellion begins.

I desire to put forth, if possible, one vigorous protest against this whole thing.

Just as well might I join in with the laments of a drunkard, and unite with him in prayer for grace to endure the discipline of his fatal appetite, as to give way for one instant to the weak complaints of these enslaved souls, and try to console them under their slavery. To one and to the other I would dare to do nothing else but proclaim the perfect deliverance the Lord Jesus Christ has in store for them, and beseech, entreat, command them, with all the force of my whole nature, to avail themselves of it and be free. Not for one moment would I listen to their despairing excuses. You ought to be free, you *can* be free, you *MUST* be free!

Will you undertake to tell me that it is an inevitable necessity for God to be doubted by His children? Is it an inevitable necessity for your children to doubt you? Would you tolerate their doubts a single hour? Would you pity your son, and condole with him, and

feel that he was an interesting case, if he should come to you and say, "Father, I cannot believe your word, I cannot trust your love?"

I remember once seeing the indignation of a mother I knew, stirred to its very depths by a little doubting on the part of one of her children. She had brought two little girls to my house to leave them while she did some errands. One of them, with the happy confidence of childhood, abandoned herself to all the pleasures she could find in my nursery, and sang and played until her mother's return. The other one, with the wretched caution and mistrust of maturity, sat down alone in a corner to wonder whether her mother would remember to come back for her, and fear she would be forgotten, and to imagine her mother would be glad of the chance to get rid of her anyhow, because she was such a naughty girl; and ended with working herself up into a perfect frenzy of despair. The look on that mother's face, when upon her return the weeping little girl told what was the matter with her, I shall not easily forget. Grief, wounded love, indignation and pity, all strove together for mastery. But indignation gained the day, and I doubt if that little girl was ever so vigorously dealt with before.

A hundred times in my life since has that scene come up before me with deepest teaching, and has compelled me, peremptorily to refuse admittance to the doubts about my heavenly Father's love and care and remembrance of me, that have clamoured at the door of my heart for entrance.

I am convinced that to many people doubting is a real luxury, and to deny themselves from indulging in it would be to exercise the hardest piece of self-denial they have ever known. It is a luxury that, like the indulgence in all other luxuries, brings very sorrowful results; and, perhaps, looking at the sadness

and misery it has brought into your own Christian experience, you may be tempted to say, "Alas ! it is no luxury to me, but only a fearful trial."

But pause for a moment. Try giving it up, and you will soon find out whether it is a luxury or not. Do not your doubts come trooping to your door as a company of sympathizing friends, who appreciate your hard case, and have come to condole with you ? And is it no luxury to sit down with them and entertain them, and listen to their arguments, and join in with their condolences ? Would it be no self-denial to turn resolutely from them, and refuse to hear a word they have to say ? If you do not know, try it, and see.

Have you never tasted the luxury of indulging in hard thoughts against those who have, as you think, injured you ? Have you never known what a positive fascination it is to brood over their unkindness, and to pry into their malice, and to imagine all sorts of wrong and uncomfortable things about them ? It has made you wretched, of course, but it has been a fascinating sort of wretchedness, that you could not easily give up.

And just like this is the luxury of doubting. Things have gone wrong with you in your experience. Dispersations have been mysterious, temptations have been peculiar, your case has seemed different from that of any one's around you. What more natural than to conclude that for some reason God has forsaken you, and does not love you, and is indifferent to your welfare ? And how irresistible is the conviction that you are too wicked for Him to care for, or too difficult for Him to manage ?

You do not mean to blame Him, or accuse Him of injustice, for you feel that His indifference and rejection of you are fully deserved, because of your un-

worthiness. And this very subterfuge leaves you at liberty to indulge in your doubts under the guise of a just and true appreciation of your own shortcomings. But all the while you are as really indulging in hard and wrong thoughts of your Lord as ever you did of a human enemy ; for He says He came not to save the righteous, but sinners ; and your very sinfulness and unworthiness is your chiefest claim upon His love and His care.

As well might the poor little lamb that has wandered from the flock and got lost in the wilderness say, "The shepherd does not love me, nor care for me, nor remember me, because I am lost. He only loves and cares for the lambs that never wander."

As well might the ill man say, "The doctor will not come to see me, nor give me any medicines, because I am ill. He only cares for and visits well people." Jesus says, "They that are whole need not a physician, but they that are sick." And again He says, "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

Any thoughts of Him, therefore, which are different from what He says of Himself, are hard thoughts, and to indulge in them is far worse than to indulge in hard thoughts of any earthly friend or foe.

From the beginning to the end of your Christian life it is always sinful to indulge in doubts. Doubts are all from the Devil, and are always untrue. And the only way to meet them is by a direct and emphatic denial.

And this brings me to the practical part of the whole subject,—as to how to get deliverance from this fatal habit. My answer would be that the deliverance

from this can be by no other means than the deliverance from any other sin. It is to be found in Christ, and in Him only. You must hand your doubting over to Him, as you have learned to hand your other temptations. You must do just what you do with your temper or your pride. You must *give it up* to the Lord. I believe myself, the only effectual remedy is to take a pledge against it, as you would urge a drunkard to do against drink, trusting in the Lord alone to keep you steadfast.

Like any other sin, the stronghold is in the will, and the will to doubt must be surrendered exactly as you surrender the will to yield to any other temptation. God always takes possession of a surrendered will. And if we come to the point of saying that we will not doubt, and surrender this central fortress of our nature to Him, His blessed Spirit will begin at once to work in us all the good pleasure of His WILL, and we shall find ourselves kept from doubting by His mighty and overcoming power.

The trouble is, that in this matter of doubting the soul does not always make a full surrender, but is apt to reserve to itself a little secret liberty to doubt, looking upon it as being sometimes a necessity.

"I do not want to doubt any more," we will say, or, "I hope I shall not ;" but it is hard to come to the point of saying, "I will not doubt again." But no surrender is effectual until it reaches the point of saying, "I will not." The liberty to doubt must be given up for ever. And the soul must consent to a continuous life of inevitable trust. It is often necessary, I think, to make a definite transaction of this surrender of doubting, and to come to a point about it. I believe it is quite as necessary in the case of a doubter as in the case of a drunkard.

It will not do to give it up by degrees. The total abstinence principle is the only effectual one here.

Then, the surrender once made, the soul must rest absolutely upon the Lord for deliverance in each time of temptation. It must lift up the shield of faith the moment the assault comes. It must hand the very first suggestion of doubt over to the Lord, and must tell Satan to settle the matter with Him. It must refuse to listen to the doubt a single moment. Let it come ever so plausibly, or under whatever guise of humility, the soul must simply say, "I dare not doubt : I must trust. The Lord is good, and He ~~does~~ love me. Jesus ~~saves~~ me, He saves me now." Those three little words, repeated over and over—"Jesus saves me, Jesus saves me" will put to flight the greatest army of doubts that ever assaulted any soul. I have tried it times without number and have never known it to fail. Do not stop to argue the matter out with Satan, or to try to convince him that he is wrong. Pay no attention to him whatever ; treat him with the utmost contempt. Shut your door in his face, and emphatically deny every word he says to you. Bring up some, "It is written," and hurl it after him. Look right at Jesus, and tell Him you trust Him, and you mean to trust Him. Let the doubts clamour as they may, they cannot hurt you if you will not let them in.

I know it will look to you sometimes as though you were shutting the door against your best friends, and your heart will long after your doubts more than ever the Israelites longed after the flesh-pots of Egypt. But deny yourself ; take up your cross in this matter, and unmercifully refuse to listen to a single word.

This very day a perfect army of doubts stood awaiting my awaking, and clamoured at my door

for admittance. Nothing seemed real, nothing seemed true ; and least of all did it seem possible that I—miserable, wretched I—could be the object of the Lord's love, or care, or notice. If I only had been at liberty to let these doubts in, and invite them to take seats, and make themselves at home, what a luxury I should have felt it to be ! But years ago I made a pledge against doubting, and I would as soon think of violating my pledge against intoxicating liquor as to violate this one. I DARED not admit the first doubt. I therefore lifted up my shield of faith the moment I was conscious of these suggestions, and handing the whole army over to my Lord to conquer, I began to say, over and over, " The blood of Jesus cleanseth me, the blood of Jesus cleanseth me, Jesus saves me, Jesus saves me *now*." The victory was complete. The enemy had come in like a flood, but the Lord lifted up a standard against him, and he was routed and put to flight ; and my soul is singing the song of Moses and the children of Israel, saying, " I will sing unto the Lord, for He hath triumphed gloriously ; the horse and his rider hath He thrown in the sea. The Lord is my strength and my song, and He is become my salvation. The Lord is a man of war ; the Lord is His name."

Dear, doubting soul, go and do likewise ; and a similar victory shall be thine.

As you lay down this book take up your pen, and write out your determination never to doubt again. Make it a real transaction between your soul and the Lord. Give up your liberty to doubt, for ever. Put your will in this matter over on the Lord's side, and trust Him to keep you from falling. Tell Him all about your utter weakness and your long encouraged habits of doubt and how helpless you are before your enemy, and commit the whole battle to Him. Tell

Him you will not doubt again ; and then henceforward keep your face steadfastly looking unto Jesus, away from yourself and away from your doubts, holding fast the profession of your faith without wavering, because He is faithful who hath promised. And as surely as you do thus holding the beginning of your confidence steadfast unto the end, just so surely shall you find yourself in this matter made MORE than conqueror through Him who loves you.





CHAPTER XV.

Practical Results in the Daily Walk and Conversation.

IF all that has been said concerning the life hid with Christ in God be true, its results in the practical daily walk and conversation ought to be very marked, and the people who have entered into the enjoyment of it ought to be, in very truth, a peculiar people, zealous of good works.

My dear boy once wrote to a friend something to this effect: "That we are God's witnesses necessarily, because the world will not read the Bible, but they will read our lives; and that upon the report these give will very much depend their belief in the Divine nature of the religion we profess." As a late preacher said, it is an age of facts, and inquiries are being increasingly turned from theories to realities. If our religion is to make any headway now, it must be proved to be more than a theory, and we must present it to the investigation of the critical minds of our age, the grand facts of lives which have been actually and manifestly transformed by the mighty power of God working in us all the good pleasure of His will.

Give us forms of life, say the scientists, and we will be convinced. And when the Church is able to present to them in all its members the form of a holy life, their last stronghold will be conquered.

I desire, therefore, before closing my book, to speak very solemnly of what I conceive to be the necessary fruits of a life of faith such as I have been describing, and to press home to the hearts of every one of my readers their responsibility to walk worthy of the high calling wherewith they have been called.

And I would speak to some of you, at least, as personal friends, for I feel sure we have not gone thus far together throughout this book without there having grown in your hearts, as there has in mine, a tender personal interest and longing for one another, that we may in everything show forth the praises of Him who has called us out of darkness into His marvellous light. As a friend, then, to friends, I am sure I may speak very plainly, and will be pardoned if I go into some details of our daily lives which may seem of secondary importance, and yet which make up the largest part of them.

The standard of practical holy living has been so low among Christians that the least degree of real devotedness of life and walk is looked upon with surprise, and even often with disapprobation, by a large portion of the Church. And, for the most part, the followers of the Lord Jesus Christ are satisfied with a life so conformed to the world, and so like it in almost every respect, that, to a casual observer, no difference is discernible.

But we, who have heard the call of our God to a life of entire consecration and perfect trust must do differently from all this. We must come out from the world and be separate, and must not be conformed to it in our characters nor in

our lives. We must give up its friendships, its pursuits, its interests. Our conversation must be in Heaven, and we must seek those things that are above, where Christ sitteth on the right hand of God. We must walk through the world as Christ walked. We must have the mind that was in Him. As pilgrims and strangers we must abstain from fleshly lusts that war against the soul. As good soldiers of Christ Jesus, we must disentangle ourselves from the affairs of this life as far as possible, that we may please Him who hath chosen us to be soldiers. We must abstain from all appearance of evil. We must be kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven us. We must not resent injuries or unkindness, but must return good for evil, and turn the other cheek to the hand that smites us. We must take always the lowest place among our fellow-men; and seek not our own honor, but the honor of others. We must be gentle, and meek, and yielding, not standing up for our own rights, but for the rights of others. We must do all that we do for the glory of God. And, to sum it all up, since He which hath called us is holy, so must we be holy in all *manner* of conversation; because it is written, "Be ye holy, for I am holy."

Now, dear friends, this is all exceedingly practical, and means, surely, a life very different from the lives of most Christians around us. It means that we do really and absolutely turn our backs on the world and its fashions, and its amusements and its ways. It means that we are a peculiar people, not only in the eyes of God, but in the eyes of the world around us; and that, wherever we go, it will be known from our habits, our

dress, our conversation, and our pursuits, that we are followers of the Lord Jesus Christ, and are not of the world, even as He was not of the world. We shall no longer feel that our money is our own, but the Lord's, to be used in His service. We shall not feel at liberty to use our energies exclusively in the pursuit of worldly means, but seeking first the kingdom of God and His righteousness, shall have all needful things added unto us. We shall find ourselves forbidden to seek the highest places, or to strain after worldly advantages. We shall not be permitted to be conformed to the world in our dress, nor in our ways of living. We shall not be able to go to balls, and operas, and dances as the world does. We shall not dare to waste our intellects nor our time in reading the world's novels. Our days will be spent not in serving ourselves, but in serving our Lord; and yet all our rightful duties will be more perfectly performed than ever, because whatever we do will be done "not with eye-service as men-pleasers, but as the servants of Christ, doing the will of God from the heart."

Into all these things we shall undoubtedly be led by the blessed Spirit of God, if we give ourselves up to His guidance. But unless we have the right standard of Christian life set before us, we shall be hindered by our ignorance from recognizing His voice; and it is for this reason I desire to be very plain and definite in my statements.

I have noticed that wherever there has been a faithful following of the Lord in a consecrated soul, several things have inevitably followed, sooner or later.

Meekness and quietness of spirit become in time the characteristics of the daily life. A sub-

missive acceptance of the will of God as it comes in the hourly events of each day; pliability in the hands of God to do or to suffer all the good pleasure of His will; sweetness under provocation; calmness in the midst of turmoil and bustle; yieldingness to the wishes of others, and an insensibility to slights and affronts; absence of worry or anxiety; deliverance from care and fear: all these and many other similar graces, are invariably found to be the natural outward development of that inward life which is hid with Christ in God. Then as to the habits of life; we always see such Christians sooner or later laying aside their worldly amusements, giving up their novel reading, putting off their jewelry, dressing in simplicity and without useless ornamentation, renouncing worldly habits, and surrendering all purely fleshy gratifications. Sooner or later I have generally found that smoking is given up, and the drinking of wine or beer, except as medicine, is surrendered. Dancing is seen to be contrary to the will of God; the opera and the theatre are felt to be places unfit for the presence of a follower of the Lord Jesus. The voice is dedicated to God, to be used in singing His praises. The purse is placed at His disposal. The pen is dedicated to write for Him, the lips to speak for Him, the hands and the feet to do His bidding. Year after year, such Christians are seen to grow more unworldly, more heavenly-minded, more transformed, more like Christ, until even their very faces express so much of the beautiful inward Divine life, that all who look at them cannot but take knowledge of them that they live with Jesus, and are abiding in Him.

I feel sure that to each one of you have come at least some divine intimations or foreshadow-

ings of the life I here describe. Have you not begun to feel dimly conscious of the voice of God speaking to you in the depths of your soul about these things? Has it not been a pain and a distress to you of late to put on some of your jewelry or your fashionable attire? Has not your soul been plunged into inward trouble and doubt about certain amusements or pursuits in which you have been formerly accustomed to indulge? Have you not begun to feel uneasy with some of your habits or ways, and to wish that you could do differently in these respects? Have not paths of devotedness and service begun to open out before you with the longing thought, "Oh, that I could walk in them!"

All these longings and doubts, and this inward distress, are the voice of the Good Shepherd in your heart seeking to call you out of all that is contrary to His will. Oh! let me entreat of you not to turn away from His gentle pleadings. You little know the sweet paths into which He means to lead you by these very steps, or the wonderful stores of blessedness that lie at their end, or you would spring forward with an eager joy to yield to every one of His requirements. The heights of Christian perfection can only be reached by faithfully each moment following the Guide who is to lead you there, and He reveals your way to you one step at a time, in the little things of your daily lives, asking only on your part that you yield yourselves up to His guidance. If, then, in anything you feel doubtful or troubled, be sure that it is the voice of your Lord, and surrender it at once to His bidding, rejoicing with a great joy that He has begun thus to lead and guide you. Be perfectly pliable in His dear hand, go where He entices you, turn away from all from

which He makes you shrink, obey Him perfectly, and He will lead you out swiftly and easily into a wonderful life of conformity to Himself, that will be a testimony to all around you, beyond what you yourself will ever know.

I knew a soul thus given up to follow the Lord whithersoever He might lead her, who in three short months travelled from the depths of darkness and despair into the realization and conscious experience of the most blessed union with the Lord Jesus Christ. Out of the midst of her darkness she consecrated herself to the Lord surrendering her will up altogether to Him, that He might work in her to will and to do of His own good pleasure. Immediately He began to speak to her by His Spirit in her heart, suggesting to her some little acts of service for Him, and troubling her about certain things in her habits and her life—her jewelry, her dress, her singing, her reading, her amusements. She recognized His voice, and yielded to Him each thing He asked for, even those about which she only felt doubtful, realizing that it was safer to put the benefit of the doubt on the Lord's side, than to run the risk of disobeying Him. He led her rapidly on, day by day conforming her more and more to His will, and making her life such a testimony to those around her, that even some who had begun by opposing and disbelieving were forced to acknowledge that it was of God, and were won to a similar surrender. And, finally, after three short months of this faithful following it came to pass, so swiftly had she gone, that her Lord was able to reveal to her wondering soul the deepest secrets of His love, and to fulfil to her the marvellous promise of John xiv. 21 and 23, by coming unto her, and making His abode

with her. Think you she has ever regretted her whole-hearted following of Him? Or that aught but thankfulness and joy can ever fill her soul when she views the steps by which her feet have been led to this place of wondrous blessedness, even though some of them may have seemed at the time hard to take? Ah, dear soul, if thou wouldst know a like blessing, abandon thyself, like her, to the guidance of thy dearest Lord, and shrink from no surrender for which He may call.

“The perfect way is hard to flesh,
It is not hard to love;
If thou wert sick for want of God,
How swiftly wouldst thou move!”

Surely thou canst trust Him! And if some things may be called for which look to thee of but little moment, and not worthy thy Lord's attention, remember that He sees not as man seeth, and that things small to thee may be in His eyes the key and the clue to the deepest springs of thy being. In order to mould thee into entire conformity to His will, He must have thee pliable in His hands, and this pliability is more quickly reached by yielding in the little things than even by the greater. Thy one great desire is to follow Him fully; canst thou not say then a continual “Yes” to all His sweet commands, whether small or great, and trust Him to lead thee by the shortest road to thy fullest blessedness.

My dear friend, this, and nothing less than this, is what thy consecration meant, whether thou knew it or not. It meant *inevitable* obedience. It meant that the will of thy God was henceforth to be thy will under all circumstances and at all times. It meant that from that

moment thou surrendered thy liberty of choice, and gave thyself up utterly into the control of thy Lord. It meant an hourly following of Him whithersoever He might lead thee, without any dream of turning back.

And now I appeal to thee to make good thy word. Let everything else go, that thou mayst live out, in a practical daily walk and conversation, the Christ-life thou hast dwelling within thee. Thou art united to thy Lord by a wondrous tie; walk then, as He walked, and show to the unbelieving world the blessed reality of His mighty power to save, by letting Him save *thee* to the very uttermost. Thou need'st not fear to consent to this, for He is thy Saviour, and His power is to do it all! He is not asking thee, in thy poor weakness to do it thyself; He only asks thee to yield thyself to Him, that He may work in thee to will and to do by His own mighty power. Thy part is to yield thyself, His part is to work; and never, never will He give thee any command which is not accompanied by ample power to obey it. Take no thought for the morrow in this matter; but abandon thyself with a generous trust to thy loving Lord, who has promised never to call His own sheep out into any path without Himself going before them to make the way easy and safe. Take each little step as He makes it plain to thee. Bring all thy life in each of its details to Him to regulate and guide. Follow gladly and quickly the sweet suggestions of His Spirit in thy soul. And day by day thou wilt find Him bringing thee more and more into conformity with His will in all things; moulding thee and fashioning thee, as thou art able to bear it, into a vessel unto His honor, sanctified and meet for His use, and fitted to every good work.

So shall be given to thee the sweet joy of being an epistle of Christ known and read of all men ; and thy light shall shine so brightly that men seeing, not thee, but thy good works, shall glorify, not thee, but thy Father which is in Heaven.

“ And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God, will set thee on high above all nations of the earth ; and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

“ Blessed shalt thou be in the city, and blessed shalt thou be in the field.

“ Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

“ Blessed shalt be thy basket and thy store.

“ Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

“ The Lord shall cause thine enemies that rise up against thee to be smitten before thy face ; they shall come out against thee one way, and flee before thee seven ways.

“ The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto ; and He shall bless thee in the land which the Lord thy God giveth thee.

“ The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in His ways.

“ And all people of the earth shall see that thou art called by the name of the Lord, and they shall be afraid of thee.

“And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee.

“And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them.”





CHAPTER XVI.

The Joy of Obedience.

REMEMBER reading once somewhere this sentence, "Perfect obedience would be perfect happiness, if only we had perfect confidence in the power we were obeying." I remember being struck with the saying, as the revelation of a possible, although hitherto undreamed-of, way of happiness; and often afterwards, through all the lawlessness and wilfulness of my life, did that saying recur to me as the vision of a rest, and yet of a possible development, that would soothe and at the same time satisfy all my yearnings.

Need I say that this rest has been revealed to me now, not as a vision, but as a reality; and that I have seen in the Lord Jesus, the Master to whom we may all yield up our implicit obedience, and, taking His yoke upon us, may find our perfect rest.

You little know, dear hesitating soul, of the joy you are missing. The Master has revealed Himself to you, and is calling for your complete surrender, and you shrink and hesitate. A measure of surrender, you are willing to make, and think indeed it is fit and proper you should. But an *utter* abandonment, without any reserves,

seems to you too much to be asked for. You are afraid of it. It involves too much, you think, and is too great a risk. To be measurably obedient you desire, to be perfectly obedient appals you.

And then, too, you see other souls who seem able to walk with easy consciences, in a far wider path than that which appears to be marked out for you, and you ask yourself why this need be. It seems strange, and perhaps hard to you, that you must do what they need not and must leave undone what they have liberty to do.

Ah! dear Christian, this very difference between you, is your privilege, though you do not yet know it. Your Lord says, "He that *hath* my commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of my Father, and I will love him, and will manifest Myself to him." You *have* His commandments; those you envy, have them not. You know the mind of your Lord about many things, in which, as yet, *they* are walking in darkness. Is not this a privilege? Is it a cause for regret that your soul is brought into such near and intimate relations with your Master, that He is able to tell you things which those who are further off may not know? Do you not realize what a tender degree of intimacy is implied in this?

There are many relations in life which require from the different parties only very moderate degrees of devotion. We may have really pleasant friendships with one another, and yet spend a large part of our lives in separate interests, and widely differing pursuits. When together, we may greatly enjoy one another's society, and find many congenial points; but

separation is not any special distress to us, and other and more intimate friendships do not interfere. There is not enough love between us to give us either the right or the desire to enter into and share one another's most private affairs. A certain degree of reserve and distance, is the suitable thing we feel. But there are other relations in life where all this is changed. The friendship becomes love. The two hearts give themselves to one another, to be no longer two but one. A union of souls takes place, which makes all that belongs to one the property of the other. Separate interests and separate paths in life are no longer possible. Things which were lawful before become unlawful now, because of the nearness of the tie that binds. The reserve and distance suitable to mere friendship become fatal in love. Love gives all, and must have all in return. The wishes of one become binding obligations to the other, and the deepest desire of each heart is that it may know every secret wish or longing of the other, in order that it may fly on the wings of the wind to gratify it.

Do such as these chafe under this yoke which love imposes? Do they envy the cool, calm, reasonable friendships they see around them, and regret the nearness into which their souls are brought to their beloved one, because of the obligations it creates? Do they not rather glory in these very obligations, and inwardly pity, with a tender yet exulting joy, the poor far-off ones who dare not come so near? Is not every fresh revelation of the mind of one another a fresh delight and privilege, and is any path found hard which their love compels them to travel?

Ah! dear souls, if you have ever known this even for a few hours in any earthly relation; if

you have ever loved a fellow human being enough to find sacrifice and service on their behalf a joy ; if a whole-souled abandonment of your will to the will of another, has ever gleamed across you as a blessed, and longed-for privilege, or as a sweet and precious reality, then by all the tender longing love of your heavenly Master, would I entreat you to let it be so toward Christ.

He loves you with more than the love of friendship. As a bridegroom rejoices over his bride, so does He rejoice over you, and nothing but a full surrender will satisfy Him. He has given you all and He asks for all in return. The slightest reserve will grieve Him to the heart. He spared not Himself, and how can you spare yourself? For your sake He poured out in a lavish abandonment all that He had, and for His sake you must pour out all that you have without stint or measure.

Oh, be generous in your self-surrender ! Meet His measureless devotion for you, with a measureless devotion to Him. Be glad and eager to throw yourself headlong into His dear arms, and to hand over the reins of government to Him. Whatever there is of you, let Him have it all. Give up for ever everything that is separate from Him. Consent to resign from this time forward all liberty of choice ; and glory in the blessed nearness of union which makes this enthusiasm of devotedness not only possible but necessary. Have you never longed to lavish your love and attentions upon some one far off from you in position or circumstances, with whom you were not intimate enough to dare to approach them? Have you not felt a capacity for self-surrender and devotedness that has seemed to burn within you like a fire, and yet had no object

upon which it dared to lavish itself? Have not your hands been full of alabaster boxes of ointment, very precious, which you have never been near enough to any heart to pour out? If, then, you are hearing the sweet voice of your Lord calling you into a place of nearness to Himself, which will require a separation from all else, and which will make an enthusiasm of devotedness not only possible, but necessary, will you shrink or hesitate? Will you think it hard that He reveals to you more of His mind than He does to others, and that He will not allow you to be happy in anything which separates you from Himself? Do you *want* to go where He cannot go with you, or to have pursuits which He cannot share?

No! no, a thousand times no! You will spring out to meet His dear will with an eager joy. Even His slightest wish will become a binding law to you, which it would fairly break your heart to disobey. You will glory in the very narrowness of the path He marks out for you, and will pity with an infinite pity the poor far off ones who have missed this precious joy. The obligations of love will be to you its sweetest privileges; and the right you have acquired to lavish the uttermost abandonment of all that you have upon your Lord, will seem to lift you into a region of unspeakable glory. The perfect happiness of perfect obedience will dawn upon your soul, and you will begin to know something of what Jesus meant when He said, "*I delight to do Thy will, O my God.*"

And do you think the joy in this will be all on your side? Has the Lord no joy in those who have thus surrendered themselves to Him, and who love to obey Him? Ah, my friends, we are

not fit to speak of this ; but surely the Scriptures reveal to us glimpses of the delight, the satisfaction, the joy our Lord has in us, that ravish the soul with their marvellous suggestions of blessedness. That we should need Him is easy to comprehend ! that *He* should need us seems incomprehensible. That our desire should be towards Him is a matter of course ; but that His desire should be towards us passes the bounds of human belief. And yet—and yet He says it, and what can we do but believe Him ! He has made our hearts capable of this supreme overmastering affection and has offered Himself as the object of it. It is infinitely precious to Him, and in tenderest accents He is saying to each one of us, as He said to Peter, “ Lovest thou Me, lovest thou Me more than these ? ” Continually at every heart He is knocking, asking to be taken in as the supreme object of love. “ Wilt thou have Me,” He says to the believer, “ to be thy Beloved ? Wilt thou follow Me into suffering and loneliness, and endure hardness for My sake, and ask for no reward but My smile of approval, and My word of praise ? Wilt thou throw thyself with an utter abandonment into My will ? Wilt thou give up to Me the absolute control of thyself and all that thou art ? Wilt thou be content with pleasing Me and Me only ? May I have My way with thee in all things ? Wilt thou come into so close a union with Me as to make a separation from the world necessary ? Wilt thou accept Me for thy only Lord, and leave all others to cleave only unto Me ? ”

In a thousand ways He makes this offer of union with Himself to every believer. But all do not say “ Yes ” to Him. Other loves and other interests seem to them too precious to be cast

aside. They do not miss of Heaven because of this. But they miss unspeakable joy.

You, however, are not one of these. From the very first your soul has cried out eagerly and gladly to all His offers, "Yes, Lord! yes!" You are more than ready to pour out upon Him all your richest treasures of love and devotedness. You have brought to Him an enthusiasm of self-surrender that perhaps may disturb and distress the more prudent and moderate Christians around you. Your love makes necessary a separation from the world, which a lower love cannot even conceive of. Sacrifices and services are possible and sweet to you, which could not come into the grasp of a more half-hearted devotedness. The union upon which you have entered gives you the right to a lavish outpouring of your *all* upon your beloved One. Services of which more distant souls know nothing become now your sweetest and most joyful privilege. Your Lord claims from you, because of your union with Him, far more than He claims of them. What to them is lawful, love has made unlawful for you. To you He can make known His secrets, and to you He looks for an instant response to every requirement of His love.

Oh, it is wonderful! the glorious unspeakable privilege upon which you have entered. How little it will matter to you if men shall hate you, or shall separate you from their company, and shall reproach you, and cast out your name as evil for His dear sake! You may well rejoice in that day, and leap for joy; for behold your reward is great in Heaven; and if you are a partaker of His suffering, you shall be also of His glory.

In you He is seeing of the travail of His soul,

and is satisfied. Your love and devotedness are His precious reward for all He has done for you. It is unspeakably sweet to Him. Do not be afraid then to let yourself go into a whole-hearted devotedness to your Lord that can brook no reserves. Others may not approve, but He will, and that is enough. Do not stint or measure your obedience or your service. Let your heart and your hand be as free to serve Him, as His heart and hand were to serve you. Let Him have all there is of you—body, soul, and spirit, time, talents, voice—everything. Lay your whole life open before Him, that He may control it. Say to Him each day, “Lord, how shall I regulate this day so as to please Thee? Where shall I go? what shall I do? whom shall I visit? what shall I say?” Give your dress up into His control and say, “Lord, tell me how to dress so as to please Thee.” Give Him your reading, your pursuits, your friendships, and say, “Lord, speak to me about all these, and tell me just what Thy mind is about them.” Do not let there be a day nor an hour in which you are not consciously doing His will, and following Him wholly. And this personal service to Him will give a halo to your life, and gild the most monotonous existence with a heavenly glow. Have you ever grieved that the romance of youth is so soon lost in the hard realities of the world? Bring Christ thus into your life and into all its details, and a far grander enthusiasm will thrill your soul, than the brightest days of youth could ever know, and nothing will seem hard or stern again. The meanest life will be glorified by this. Often, as I have watched a poor woman at her wash tub, and have thought of all the disheartening accessories of such a life, and have been tempted to

wonder why such lives need to be, there has come over me, with a thrill of joy, the recollection of this possible glorification of it, and I have said to myself, Even this life, lived in Christ, and with Christ, following Him whithersoever He may lead, would be filled with a spiritual enthusiasm that would make every hour of it glorious. And I have gone on my way comforted to know that God's most wondrous blessings thus lie in the way of the poorest and the meanest lives. "For," says our Lord Himself "whosoever," whether they be rich or poor, old or young, bond or free, "whosoever shall do the will of God, the same is my brother, and my sister, and my mother."

Pause a moment over these simple yet amazing words. His brother, and sister, and mother! What would we not have given to have been one of these! Oh, let me entreat of you, beloved Christian, to come taste and see for yourself how good the Lord is, and "what wonderful things He has in store for those who keep His commandments, and who do those things that are pleasing in His sight."

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

"And Nehemiah, which is the Tirshatha, and Ezra the priest, the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God, mourn not nor weep. For all the people wept when they heard the words of the law.

"Then he said unto them, Go your way, eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord; neither be ye sorry; for the joy of the Lord is your strength.

"So the Levites stilled all the people, saying. Hold your peace, for the day is holy; neither be ye grieved.

"And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them."



CHAPTER XVII.

The Joy of Union.

ALL the dealings of God with the soul of the believer are in order to bring it into oneness with Himself, that the prayer of our Lord may be fulfilled—"That they all may be one; as Thou, Father, art in me and I in Thee, that they also may be one in us." . . . "I in them, and Thou in me, that they may be made perfect in one, and that the world may know that Thou hast sent me, and hast loved them as Thou hast loved me."

This soul-union was the glorious purpose in the heart of God for His people before the foundation of the world. It was the mystery hid from ages and generations. It was accomplished in the death of Christ. It has been made known by the Scriptures. And it is realized as an actual experience by many of God's dear children.

But not by all. It is true of all, and God has not hidden it or made it hard, but the eyes of many are too dim and their hearts too unbelieving, and they fail to grasp it. And it is for the very purpose of bringing them into the personal and actual realization of this, that the Lord is stirring up believers everywhere at the present time to abandon themselves to Him, that He may work in them all the good pleasure of His will.

All the previous steps in the Christian life lead up to this. The Lord has made us for it; and until we have intelligently apprehended it, and have voluntarily consented to embrace it, the travail of His soul for us is not satisfied, nor have our hearts found their destined and final rest.

The usual course of Christian experience is pictured in the history of the disciples. First they were awakened to see their condition and their need, and they came to Christ, and gave in their allegiance to Him. Then they followed Him, worked for Him, believed in Him, and yet how unlike Him! Seeking to be set up one above the other, running away from the cross; misunderstanding His mission and His words; forsaking their Lord in time of danger. But still sent out to preach, recognized by Him as His disciples, possessing power to work for Him. They knew Christ only "after the flesh," as outside of them, their Lord and Master, but not yet their Life.

Then came Pentecost, and these same disciples came to know Him as inwardly revealed, as one with them in actual union—their very indwelling Life. Henceforth He was to them Christ within, working in them to will and to do of His good pleasure, delivering them by the law of the Spirit of His life from the bondage of the law of sin and death under which they had been held. No longer was it between themselves and Him a war of wills and a clashing of interest. One will alone animated them, and that was His will. One interest alone was dear to them, and that was His. They were made ONE with Him.

And surely all can recognise this picture, though perhaps as yet the final stage of it has

not been fully reached. You may have left much to follow Christ, dear reader ; you may have believed on Him, and worked for Him, and loved Him, and yet may not be like Him. Allegiance you know, and confidence you know, but not yet union. There are two wills, two interests, two lives. You have not yet lost your own life that you may live only in His. Once it was I and not Christ. Then it was I and Christ. Perhaps now it is even Christ and I. But has it come yet to be Christ only, and not I at all ?

If not, shall I tell you how it may ? If you have followed me through all the previous chapters in this book, you will surely now be ready to take the final step of faith which will lead your soul out of self and into Christ, and will be prepared to abide in Him for ever, and to know no life but His.

All you need therefore is, to understand what the Scriptures teach about this marvellous union, that you may be sure it is really intended for you.

If you read such passages as 1 Cor. iii. 16. "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you," and then look at the opening of the chapter to see to whom these wonderful words are spoken, even to "babes in Christ," who were "yet carnal," and walked according to man, you will see that this soul-union of which I speak, this unspeakably glorious mystery of an indwelling God, is the possession of even the weakest and most failing believer in Christ. So that it is not a *new* thing you are to ask for, but only to realize that which you already have. Of every believer in the Lord Jesus it is absolutely true that his body is the temple of the Holy Ghost, which "is in him, which he has of God."

But although this is true, it is also equally true that unless the believer knows it, and lives in the power of it, it is to him as though it were not. Like the treasures under a man's field, which existed there before they were known or used by him, so does the life of Christ dwell in each believer as really before he knows it and lives in it, as it does afterward, although its power is not manifested until intelligently and voluntarily the believer ceases from his own life, and accepts Christ's life in its place.

It seems to me just in this way. As though Christ were living in a house, shut up in a far-off closet, unknown and unnoticed by the dwellers in the house, longing to make Himself known to them and be one with them in all their daily lives, and share in all their interests ; but unwilling to force Himself upon their notice, as nothing but a voluntary companionship could meet or satisfy the needs of His love. The days pass by over that favoured household, and they remain in ignorance of their marvellous privilege. They come and go about all their daily affairs with no thought of their wonderful Guest. Their plans are laid without reference to Him. His wisdom to guide and His strength to protect, are all lost to them. Lonely days and weeks are spent in sadness, which might have been full of the sweetness of His presence.

But suddenly the announcement is made—"The Lord is in the house!"

How will its owner receive the intelligence ? Will he call out an eager thanksgiving, and throw wide open every door for the entrance of his glorious Guest ? Or will he shrink and hesitate, afraid of His presence, and seek to reserve some private corner for a refuge from His all-seeing eye ?

Dear friend, I make the glad announcement to thee that the Lord is in thy heart. Since the day of thy conversion he has been dwelling there, but thou hast lived on in ignorance of it. Every moment during all that time might have been passed in the sunshine of His sweet presence, and every step have been taken under His advice. But because thou knew it not, and hast never looked for Him there, thy life has been lonely and full of failure. But now that I make the announcement to thee, how wilt thou receive it? Art thou glad to have Him? Wilt thou throw wide open every door to welcome Him in? Wilt thou joyfully and thankfully give up the government of thy life into His hands? Wilt thou consult Him about everything, and let Him decide each step for thee, and mark out every path? Wilt thou invite Him into thy innermost chambers, and make Him the sharer in thy most hidden life? Wilt thou say "Yes," to all His longing for union with thee, and with a glad and eager abandonment hand thyself and all that concerns thee over into His hands? If thou wilt, then shall thy soul begin to know something of the joy of union with Christ.

And yet, after all, this is but a faint picture of the blessed reality. For far more glorious than it would be to have Christ a dweller in the house or in the heart, is it to be brought into such a real and actual union with Him as to be one with Him—one will, one purpose, one interest, one life. Human words cannot express such a glory as this. And yet I *want* to express it. I want to make your souls so unutterably hungry to realize it, that day or night you cannot rest without it. Do you *understand* the words—one with Christ? Do you catch the slightest glimpse of

their marvellous meaning? Does not your whole soul begin to exult over such a wondrous destiny? For it is a reality. It means to have no life but His life, to have no will but His will, to have no interests but His interests, to share His riches, to enter into His joys, to partake of His sorrows, to manifest His life, to have the same mind as He had, to think, and feel, and act, and walk as He did. Oh, who could have dreamed that such a destiny could have been ours!

Wilt thou have it, dear soul? Thy Lord will not force it on thee, for He wants thee as His companion and His friend, and a forced union would be incompatible with this. It must be voluntary on thy part. The bride must say a willing "Yes" to her bridegroom, or the joy of their union is utterly wanting. Canst thou say a willing "Yes" to thy Lord?

It is such a simple transaction and yet so real! The steps are but three. First, be convinced that the Scriptures teach this glorious indwelling of thy God; then surrender thy whole being to Him to be possessed by Him; and finally believe that He *has* taken possession, and *is* dwelling in thee. Begin to reckon thyself dead, and to reckon Christ as thy only life. Maintain this attitude of soul unwaveringly. Say, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me," over and over day and night, until it becomes the habitual breathing of thy soul. Put off thy self-life by faith continually, and put on the life of Christ. Let this act become, by its constant repetition, the attitude of thy whole being. And as surely as thou dost this day by day, thou shalt find thyself continually bearing about in thy body the dying of the Lord Jesus, that the life also of Jesus may

be made manifest in thy mortal flesh. Thou shalt learn to know what salvation means; and shalt have opened out to thy astonished gaze secrets of the Lord, of which thou has hitherto hardly dreamed.

"As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." (1 Cor. ii. 9, 10.)





CHAPTER XVIII.

Bondage and Liberty.

THESE can be no denying the fact that there are two kinds of Christian experience, one of which is an experience of bondage, and the other one of liberty. It is true that there ought to be only the experience of liberty, but as we have to deal with what is, rather than with what ought to be, we cannot shut our eyes to the sad condition of bondage in which a large portion of the Church of Christ pass many, if not all the years of their Christian life. The reason of this and the remedy for it are not difficult to find. The reason is legality, and the remedy is Christ.

In the Epistle to the Galatians this subject is treated of exhaustively. The very situation of this Epistle in the order of the books of the New Testament is significant, immediately preceding as it does, the three Epistles which unfold such wonderful riches and treasures as are ours in Christ. For I feel sure that in the order of the books of the Bible there is wonderful teaching for those whose eyes have been opened to understand it. Any one who has

read that valuable book, "The Progress of Doctrine in the New Testament," by Barnard will know what I mean. He proves the fact that there is a regular development of truth in the order of the books of the New Testament, and divides this development into four grand stages. He shows us that there is first, in the four Gospels, the building of the temple, or the work of Christ wrought out before us; second, in the Acts, the doors of this temple are thrown open and the world is invited to enter, or Christ is preached and sinners are invited to come to Him; third, in the Epistles, is the life in this temple, and the inhabitant of the temple is shown the treasures and riches that belong to him there, or the life in Christ is revealed to us and the fulness there is in Him for every believer; and fourth, in the Revelation, we have declared to us the future glorious consummation of this temple, when it becomes the New Jerusalem coming down from God out of heaven.

This development of truth is also the actual development of the experience of each individual soul. First, Christ is seen, as in the Gospels; then the soul comes to Him, and enters into the life hid in Him, as in Acts; then it begins to find out and appropriate the fulness there is in Him, as in the Epistles. And it is in this third stage that the lesson comes which I wish especially to enlarge upon here. It is very possible to pass through the Gospels into the Acts, and to become really an inhabitant of this glorious temple, and then to stop short and never explore the various chambers of the temple, nor get possession of its infinite treasures. It is just as though the guests, who have been invited to visit at a beautiful palace amply

able to accommodate every one of them and to provide for all their wants, should go only as far as just inside the door, and should stand, uncomfortable and starving and shivering, in the vestibule, declaring themselves to be too unworthy to presume to go any farther into the house, or to enter into the enjoyment of the comforts and luxuries provided for them by their wealthy host. Such conduct on the part of our invited guests would not only be utter folly, but would also distress us exceedingly. And I believe that our dear Lord, who has asked us to come to Him and to abide in Him, is continually grieved at our hesitation and unwillingness to go in and sit at His table, and enjoy the satisfying provision that He has made for us. Like the poor Prodigal, our thought is that we are not worthy to be called sons, but that we must be content to take the place of hired servants in our Father's house. And, as a consequence, instead of the happy ease and liberty of a child, there creeps into our Christian life the constraint and bondage of a servant. And we, who have been called to liberty, find ourselves entangled again under the yoke of bondage.

It is this bondage of which the Epistle to the Galatians treats. And it was absolutely necessary to have it removed before the Holy Ghost could reveal the wonderful secrets of God's love and grace which are contained in the three Epistles that follow—Ephesians, Philippians and Colossians.

For, as I have said, the order of the books of the Bible has deep lessons. And in the Epistles, which reveal to us the life in Christ, we are led, as it were, from one room to another, and from a lower story to a higher, as each Epistle unfolds

to us some new and deeper secret of the inexhaustible love of God.

In Romans we have given to us the first necessary provision of our Father's house, and it is a clear knowledge of His will concerning us and His plans for us. In this Epistle the doctrines of our religion are fully developed in a clear and logical order, and it is the only Epistle where this is the case. We begin here with the fall of man, and are taken step by step, up through God's order to the point where we can say, with unfaltering confidence, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." If a soul wants to know God's thoughts of salvation, Romans is the book to go to for it. And no one need ever have any difficulty or perplexity as to His will who will only receive, without questioning, the teaching of this book.

After Romans comes Corinthians, which gives us some very necessary instructions as to home-life, and church-life, and our relations with one another as the children of one Father. This, of course, is the next step in our progress.

Then comes Galatians, where the greatest danger of the Church is met and put out of the way, and this is legality, or the spirit of bondage. And how right and logical it seems that, after clear doctrine and right practice are settled in any church, the next step should be to point out its chiefest danger, and to show the way of deliverance from it. There is also another reason for the especial position of this Epistle. When a person enters a house, it is essential that at once

his position in that house should be settled and understood. If that position is that of a servant, then one is not to expect the riches of that house to be thrown open to his use, nor the secrets of that house revealed to him. But if his position is that of a friend, a child, a bride, then the word of the Father is, "All that I have is thine;" "All things are yours." Now, in Ephesians, the announcement is to be made to us that God "hath blessed us with all spiritual blessing in Christ," and before we are in a condition to believe in this announcement and rejoice in it, we must be taught to know that we are no more servants, but sons, heirs of God, and joint heirs with Christ.

It is just exactly as though in the book of Ephesians we enter into the private study of our friend, and having seated ourselves there, he begins to tell us his secrets—all the wonderful things he has for us, and overwhelms our souls with the story of the riches and treasures he has gathered together for our use. It is the Lord telling His secrets in the Book of Ephesians to them that fear Him. It is just the development of what Jesus said, "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." Also of those passages in the Psalms where we are told He will show us His covenant. He shows us this covenant in the Book of Ephesians. He lets us into the secrets of His grace towards us, even before the foundation of the world. The Book of Ephesians is the book of communion. Now communion is based on forgiveness, but communion is not forgiveness, it is something that follows forgiveness. As long as there is any reserve, any want of reconciliation between our-

selves and a friend, as long as there is any separation of spirit, there cannot be communion. All that separates between our souls and the Lord must go before we can know what communion is. The Book of Galatians shows us what is generally the dividing thing between Christ and the soul, and that is legality. Paul here speaks in terms of severe condemnation of the people to whom he is writing. It does not appear that they had done any very bad thing, but they had believed a very bad thing; the attitude of their soul was wrong. We continually forget that it is not so much what men *do* that is taken account of by God as what men *are*. As it says in this book, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature," and God is a great deal more concerned about what men are than what they do. We can see the reason for this very easily, for if we *are* right we shall certainly *do* right. But we may do right without being right at all, and of course the doing right is nothing, unless we are right at the bottom. So that the essential thing after all is character, the true inward life of the soul as it is towards God.

The book of Galatians is evidently addressed to Christians, to people who had received the Spirit and tasted the good word of Life. They had begun in the Spirit. Now the question of Paul is, How are you going to be made perfect? How are you going to live? You have been born, that is a settled question; now what sort of life are you going to lead? You have entered into your home in this glorious temple, now how are you going to get possession of its wonderful treasures? Are you

to work for them as a servant, or to receive them as a gift, bestowed upon a child? You have had glorious promises given to you, how will you get them fulfilled? The Galatians had given a wrong answer to these questions. They had said, in effect, "It is to be by works." They believed that Christ alone was enough for forgiveness; but they thought that when it came to daily practical righteousness, something must be added to Christ, some works of their own. And Paul's indignation against Peter arose from the fact that Peter had given his endorsement to this idea, by withdrawing himself from the uncircumcised Gentile Christians, and refusing to eat with them, on the ground of their not having been circumcised.

The Galatian Christians had begun all right. They had received the Spirit by the hearing of faith. They had learned at first that the Lord Jesus Christ was a complete Saviour, and they had trusted Him for their salvation; but some Jewish brethren had come to them and said, "Oh, no; you are very much mistaken; Jesus is not enough without you are circumcised." They added circumcision to the work of Christ; we in the present day are greatly shocked at this, and so we add something else—some sort of Christian work, resolutions, agonizings, visiting the poor, teaching mission Sunday schools, some self-effort of some kind. It does not make much matter what you add, the wrong thing is to add anything at all. The church talks in deep condemnation of the "Jew's religion," and yet there is a good deal of the Jew's religion mixed with the Christian religion now. The Jew's religion is one of works—"This do, and thou shalt live." The religion of Christ, on the contrary, is,

BONDAGE AND LIBERTY.

Live, and then thou shalt do. The Law says always, Pay me that thou owest; the Gospel says, I frankly forgive thee all. The Law says, Make you a new heart and a new spirit! the Gospel says, A new heart will I give you, and a new spirit will I put within you. The Law says, The wages of sin is death; the Gospel says, the Gift of God is eternal life through Jesus Christ our Lord. The Law says, Thou shalt love the Lord thy God with all thy heart and with all thy strength; the Gospel says, Herein is love, not that we love God, but that He loved us, and sent His Son to be the propitiation for our sins. The religion of works is as though a man should want to have an apple orchard, and should try to do it by getting some apples first, and then getting a tree and tying the apples on it, and finally getting some roots and fastening them on to the tree; first the fruit, and then the roots. But the religion of Jesus begins at the root, and then grows up and blooms out into flowers and fruit.

Paul says to the Galatians that the law was their schoolmaster to bring them to Christ, but that after faith is come they were no longer under a schoolmaster. "Wherefore," he says, "thou art no more a servant, but a son." "Stand fast therefore," he continues, "in the liberty where with Christ hath made us free, and be not entangled again with the yoke of bondage."

It is as though we had been servants in a house and been under the law of the master and had tried to please him, but the service had been one of duty. Now the master takes the servant and lifts her up to be his bride. She may go on doing the same things as before, but she does them in a different spirit, not from a sense of duty, but from

love to her husband. Imagine the bride after a while beginning to think of her previous low estate, and to lose the sense of union with her husband, imagining that after all she is nothing but a servant, and saying, "My master," instead of "My husband." This is just what had happened to the Galatians. They were still Christians, but legal Christians, working from the constraints of an outward law, and not from the power of an inward life. And such Christians find it very hard work. They had to keep themselves at their work by arguments, reasonings, scoldings and all sorts of things. Love never has to do this. Love acts from some sort of inward impulse that carries it along. Love in a mother will make her nurse her sick child for weeks and months without feeling it a burden; whereas if she did it because the law compelled her, she would break down in two or three nights.

This Galatian religion is a gratifying religion to self. There is nothing that self dislikes so much as to be left on one side and to have no notice taken of it; and therefore any form of legality that creeps into the Church is sure to find some favor. And when any Christian talks of walking without law, in the wonderful life of freedom, ease, naturalness, and love, the legal Christian immediately thinks some heresy is being preached.

It is a sort of spiritual treadmill to go on day after day in a certain line of duty, in which one has no heart; and people who do so cannot understand what the Bible can mean when it talks about standing in the liberty wherewith Christ has made us free.

They are exactly like Jacob. The Lord had given him a promise that he should be head over Esau, but he and his mother did not think the

Lord could manage it without their help, and the consequence of their management was that Jacob had to run away from his father's house. Instead of being the master over Esau, he became an exile. And just so the Lord gives Christians a promise that they shall reign over everything, but they do not think it can be done unless they help Him to bring it about, and so they try to manage matters in their Christian life. Jacob was a son, but he tried to manage to get his rights, just as many a Christian is trying to manage to get his, and the result is with them as it was with Jacob—they lose the sweet, happy, confiding place of the child in its father's house, and live in the servant's place. Then they have to work very hard, as Jacob did. By day and by night he had to work, and sleep forsook his eyes, and yet, as he said, if the Lord had not been with him, notwithstanding all his work, he would not have got a single thing. People often say they get certain things by working, but it is not by working, but because the Lord is with them. I had a dear friend who had a hard time in her Christian life. She would have wonderful experiences and conflicts, and after two or three hours of it she would get peace and then be happy the rest of the day. I tried to explain to her about a life of trust like a child in a house. "Oh," she said, "but I have such good times after I have gone through these conflicts." "Well," I asked, "What brings about the good time when you do get it." "Why, finally," she replied, "I come to the point of just trusting the Lord." "Suppose you should come to that point, to begin with," I asked? "Oh," was the reply, "I never thought I *could* do that."

Look at the difference between Jacob and Isaac. Eleazer said, "God hath blessd Abraham, and

He hath given to Isaac whatsoever He hath." Isaac did not work for it; his father just gave it to him because he was a child, and he loved him. The Epistle to the Ephesians is full of what God *hath* given. It is impossible to get into the child's place until legality is put away. If a child had a notion that a parent would not give him clothing, or food, or provide for him unless he worked for it, there could not possibly be any sweet communion between the parent and the child. I once knew a little girl who did get that notion, and she went around and asked at the doors in the neighborhood if they did not want some one to come and work for them. It distressed her father unspeakably to think that she did not know his heart better than that; but it did not distress him half so much as it distresses our Heavenly Father to think His children will work so hard for their spiritual living. This Book of Ephesians shows the soul brought out of the servant's place, and into the child's place. When people are near to each other and love each other, no matter how grand the gifts are that one may give to another, they can be accepted without any feeling of embarrassment or obligation. So when the soul gets near to God, He can begin to tell it about all the wonderful things He has for it. People will not listen to Him until they get near. They say they are too unworthy, and if He puts the blessing into their very laps, they rise up and let it drop; but as soon as they get near to Him they are delighted to have the blessings poured out upon them, and can never think anything too much to receive, knowing that it is like our Lord to be liberal. "All things are yours, for ye are Christ's and Christ is God's."

The whole higher Christian life is shut up in

being a child of God. Nothing more is needed than just to believe that God is as good a Father as the best ideal earthly father, and that the relationship of a child of God is just the same as that of a child to its parent in this world. Children do not need to carry the money for their support about in their own pockets. If the father has plenty that satisfies them, and is a great deal better even than if it were in the child's own possession, as then it might get lost. So it is not necessary for Christians to have all their spiritual possessions in their own pockets. It is far better that their riches should be all stored up for them in Christ, and when they want anything they can go and ask Him for it. He of God is "made unto us wisdom, and righteousness, and sanctification, and redemption," and apart from Him, we have nothing.

In Galatians we see the believer working for his living, as a servant works. In Ephesians we see him receiving all he needs from his Father's hand, as a child receives. Can we question for a moment which is the most acceptable way in the sight of God? Can we wonder that Paul was so distressed at the bondage into which the Galatian Christians had been brought? Can we not understand something of the dishonor that this life of legal bondage does to the work of Christ, and comprehend what Paul meant when he said: "I do not frustrate the grace of God; for if righteousness come by the law then is Christ dead in vain."

The Galatians did not deny Christ; they only wanted to add something to Christ. Their idea was Christ and circumcision. But to add anything to Christ is to deny His completeness and to exalt self. Men will undergo painful self-

sacrifices sooner than acknowledge that they are utterly helpless and worthless. A man will gladly be even a fakir, if only it is self that does it, so that self may share the glory. And a religion of bondage always exalts self. It is what I do—*my efforts, my wrestlings, my faithfulness*. But a religion of liberty leaves self nothing to glory in ; it is all Christ, and what He does, and what He is, and how wonderfully He saves. The child does not boast of itself, but of its father and mother ; and our "souls make their boast in the Lord," and "the humble hear thereof and are glad."

Sometimes a great mystery is made out of this higher Christian life ; but it seems to me this contrast between bondage and liberty must make it plain. It is only to find out that we really are "no more servants but sons," and to enter into the blessed privileges of the relationship. All can understand what it is to be a little child ; there is no mystery about it. God did not use the figure of father and children without knowing all that this relationship implies ; and those who know Him as their Father know the whole secret, and can go right out of the Book of Galatians into the Book of Ephesians. They are their Father's heirs, and may enter now into possession of all that is necessary for their present needs. They will be very simple in their prayers. "Lord," they will say, "I am Thy child, and I need such and such things." "My child," He will answer, "there it is stored up for thee in Christ ; go and take it." They will not need to have a great wrestling time every morning to get what they need for the day. Would it not be a dreadful state of affairs if the children in a family should be compelled to

wrestle with their parents every morning for their food and clothing? And our Lord tells us that, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"

There is a text which says, "And I will walk at liberty, for I seek Thy precepts." Our only true liberty must come from seeking and understanding the mind and thoughts of God. If He has provided only a servant's place for us, then the Christians whose lives are lives of bondage and restraint are right. But if He has called us to be children and heirs—to be His friends, His brethren, His bride—how sadly and grievously wrong is it for us ever to be entangled again under the yoke of bondage! The thought of bondage is utterly abhorrent to any one of these sweet relationships. And while bondage will not, of course, hinder the final entrance of the poor enslaved soul into its heavenly rest, it will, I am sure, put it into the sad condition of those who are described in 1 Cor. iii. 11-15. There work shall be burned, and they shall suffer loss; yet they themselves shall be saved, but so as by fire.

Oh, that every child of God did but know his wondrous privileges! Let me entreat of you to abandon yourselves so utterly to the Lord Jesus Christ, that He might be able to work in you all the good pleasure of His will, and may, by the law of the Spirit of Life in Him, deliver you from every other law that could possibly enslave you.

"Against such there is no law," is the divine sentence concerning all who walk and live in the Spirit; and who shall find it most blessedly true

in your own experience if you will but lay aside all self-effort and self dependence of every kind, and will consent to let Christ live in you, and work in you, and be your indwelling life. For "God is able to make all grace abound toward you ; that ye, always having all sufficiency in all things, may abound to every good work."





CHAPTER XIX.

The Interior Life.

IN many of our store windows at Christmas time there stands a most significant picture. It is a dreary, desolate winter scene. There is a dark, stormy, wintry sky, bare trees, and brown grass and dead weeds, with patches of snow over them. On a leafless tree at one side of the picture is an empty and snow-covered nest, and on a branch near sits a little bird. All is cold, and dark, and desolate enough to daunt any bird and drive it to some fairer clime, but this bird is sitting there in an attitude of perfect contentment, and has its little head bravely lifted up towards the sky, while a winter song is evidently about to burst forth from its tiny throat.

This picture, which always stands on my shelf, has preached me many a sermon. And the text is always the same, and finds its expression in two words which appear in the following text, "Although" and "Yet."

"ALTHOUGH the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in

the stall ; YET I will rejoice in the Lord, I will joy in the God of my salvation."

There come times in many lives, when, like this bird in the winter, the soul finds itself bereft of every comfort both outward and inward ; when all seems dark, and all seems wrong, even ; when everything in which we have trusted seems to fail us ; when the promises are apparently unfulfilled, and our prayers gain no response ; when there seems nothing left to rest on in earth or Heaven. And it is at such times as these that the brave little bird with its message is needed. "Although" all is wrong everywhere, "yet" there is still one thing left to rejoice in, and that is God ; the "God of our salvation," who changes not, but is the same good, loving, tender God yesterday, to-day, and forever. We can joy in *Him* always, whether we have anything else to rejoice in or not.

By rejoicing in Him, however, I do not mean rejoicing in ourselves, although I fear most people think this is really what is meant. It is *their* feelings or *their* revelations or *their* experiences that constitute the groundwork of their joy, and if none of these are satisfactory, they see no possibility of joy at all.

But the lesson the Lord is trying to teach us all the time is the lesson of self-effacement. He commands us to look away from self and all self's experiences, to crucify self and count it dead, to cease to be interested in self, and to know nothing and be interested in nothing but God.

The reason for this is that God has destined us for a higher life than the self-life. That just as He has destined the caterpillar to become the butterfly, and therefore has appointed the caterpillar life to die, in order that the butterfly life may take its place, so He has appointed our self-life to die in order that the divine life may become ours instead. The caterpillar effaces itself in its grub form, that it may evolve or de-

velop into its butterfly form. It dies that it may live. And just so must we.

Therefore the one most essential thing in this stage of our existence must be the death to self and the resurrection to a life only in God. And it is for this reason that the lesson of joy in the Lord, and not in self, *must* be learned. Every advancing soul *must* come sooner or later to the place where it can trust God, the bare God, if I may be allowed the expression, simply and only because of what He is in Himself, and not because of His promises or His gifts. It must learn to have its joy in Him alone, and to rejoice in Him when all else in Heaven and earth shall seem to fail.

The only way in which this place can be reached, I believe, is by the soul being compelled to face in its own experience the loss of all things both inward and outward. I do not mean necessarily that all one's friends must die, or all one's money be lost ; but I do mean that the soul shall find itself, from either inward or outward causes, desolate, and bereft, and empty of all consolation. It must come to the end of everything that is not God ; and must have nothing else left to rest on within or without. It must experience just what the prophet meant when he wrote that "Although."

It must wade through the slough, and fall off of the precipice, and be swamped by the ocean, and at last find in the midst of them, and at the bottom of them, and behind them, the present, living, loving, omnipotent God ! And then, and not until then, will it understand the prophet's exulting shout of triumph, and be able to join it : "YET, I will rejoice in the Lord ; I will joy in the God of my salvation."

And then, also, and not until then, will it know the full meaning of the verse that follows : "The Lord God is my strength, and He will make my feet like hind's feet, and He will make me to walk upon mine high places."

The soul often walks on what seem high places, which are, however, largely self-evolved and emotional, and have but little of God in them ; and in moments of loss and failure and darkness, these high places become precipices of failure. But the high places to which the Lord brings the soul that rejoices only in Him, can be touched by no darkness or loss, for their very foundations are laid in the midst of an utter loss and death of all that is not God.

If we want an unwavering experience, therefore, we can find it only in the Lord, apart from all else ; apart from His gifts, apart from His blessings, apart from all that can change or be affected by the changing conditions of our earthly life.

The prayer which is answered to-day, may seem to be unanswered to-morrow ; the promises once so gloriously fulfilled, may cease to be a reality to us ; the spiritual blessing which was at one time such a joy, may be utterly lost ; and nothing of all we once trusted to and rested on may be left us, but the hungry and longing memory of it all. But when all else is gone, God is still left. Nothing changes Him. He is the same yesterday, to-day, and forever, and in Him is no variableness, neither shadow of turning. And the soul that finds its joy in Him alone, can suffer no wavering.

It is grand to trust in the promises, but it is grander still to trust in the Promiser. The promises may be misunderstood or misapplied, and at the moment when we are leaning all our weight upon them, they may seem utterly to fail us. But no one ever trusted in the Promiser and was confounded.

The God who is behind His promises and is infinitely greater than His promises, can never fail us in any emergency, and the soul that is stayed on Him cannot know anything but perfect peace.

The little child does not always understand its mother's promises, but it knows its mother, and its

child-like trust is founded not on her word, but upon herself. And just so it is with those of us who have learned the lesson of this "Although" and "Yet." There may not be a prayer answered or a promise fulfilled to our own consciousness, but what of that? Behind the prayers and behind the promises, there is God, and He is enough. And to such a soul the simple words, GOD IS, answer every question and solve every doubt.

To the little trusting child the simple fact of the mother's existence is the answer to all its needs. The mother may not make one single promise, or detail any plan, but *she is*, and that is enough for the child. The child rejoices in the mother; not in her promises, but in herself. And to the child, as to us, there is behind all that changes and can change, the one unchangeable joy of the mother's existence. While the mother lives, the child must be cared for, and the child knows this, instinctively if not intelligently, and rejoices in knowing it. And while God lives, His children must be cared for as well, and his children ought to know this, and rejoice in it as instinctively and far more intelligently than the child of human parents. For what else *can* God do, being what He is? Neglect, indifference, forgetfulness, ignorance, are all impossible to Him. He knows everything, He cares about everything, He can manage everything; and He loves us; and what more could we ask? Therefore, come what may, we will lift our faces to our God, like our brave little bird teacher, and, in the midst of our darkest "Althoughs," will sing our glad and triumphant "Yet."

All of God's saints in all ages have done this. Job said, out of the depths of sorrow and trials which few can equal, "*though* He slay me *yet* will I trust in Him."

David could say in the moment of his keenest

anguish, "Yea, *though* I walk through the valley of the shadow of death," *yet* "I will fear no evil; for Thou art with me." And again he could say, "God is our refuge and strength, a very present help in trouble. Therefore, will not we fear, *though* the earth be removed, and *though* the mountains be carried into the midst of the sea; *though* the waters thereof roar and be troubled; *though* the mountains shake with the swelling thereof..... God is in the midst of her; she shall not be moved; God shall help her, and that right early."

Paul could say in the midst of his sorrows, "We are troubled on every side, *yet* not distressed; we are perplexed, but not in despair; persecuted, *but* not forsaken; cast down, *but* not destroyed..... For which cause we faint not; but *though* our outward man perish, *yet* the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look, not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

All this and more can the soul say that has learned this lesson of rejoicing in God alone.

Spiritual joy is not a *thing*, not a lump of joy, so to speak, stored away in one's heart to be looked at and rejoiced over. Joy is only the gladness that comes from the possession of something good, or the knowledge of something pleasant. And the Christian's joy is simply his gladness in knowing Christ, and in his possession of such a God and Saviour. We do not on an earthly plane rejoice in our joy, but in the thing that causes our joy. And on the heavenly plane it is the same. We are to "rejoice in the Lord, and joy in the God of our salvation;" and this joy no man nor devil can take from us, and no earthly sorrows can touch.

A writer on the interior life says, in effect, that our spiritual pathway is divided into three regions, very different from one another, and yet each one a necessary stage in the onward progress. First, there is the region of beginnings, which is a time full of sensible joys and delights, of fervent aspirations, of emotional experiences, and of many secret manifestations of God. Then comes a vast extent of wilderness, full of temptation, and trial, and conflict, of the loss of sensible manifestations, of dryness, and of inward and outward darkness and distress. And then, finally, if this desert period is faithfully traversed, there comes on the further side of it a region of mountain heights of uninterrupted union and communion with God, of superhuman detachment from everything earthly, of infinite contentment with the Divine will, and of marvellous transformation into the image of Christ.

Whether this order is true or not, I cannot here discuss, but of one thing I am very sure, that to many souls who have tasted the joy of the "region of beginnings" here set forth, there has come afterwards a period of desert experience at which they have been sorely amazed and perplexed. And I cannot but think such might, perhaps, in this explanation, find the answer to their trouble. They are being taught the lesson of detachment from all that is not God, in order that their souls may at last be brought into that interior union and oneness with Him which is set forth in the picture given of the third and last region of mountain heights of blessedness.

The soul's pathway is always through death to life. The caterpillar cannot in the nature of things become the butterfly in any other way than by dying to the one life in order to live in the other. And neither can we. Therefore, it may be well that this region of death and desolation must needs be passed through, if we would reach the calm mountain heights beyond. And if we

know this, we can walk triumphantly through the darkest experience, sure that all is well, since God is God.

In the lives of many who read this paper there is, I feel sure, at least one of these desert "Althoughs," and in some lives there are many.

Dear friends, is the "Yet" there also? Have you learned the prophet's lesson? Is God enough for you? Can you sing and *mean* it,

"Thou O Christ, art all I want,
More than all in thee I find"?

If not, you need the little bird to speak to you.

And the song that he sings, as he sits on that bare and leafless tree, with the winter storm howling around him, must become your song also.

"Though the rain may fall and the wind be blowing,
And cold and chill is the wintry blast;
Though the cloudier sky is still cloudier growing,
And the dead leaves tell that summer is passed;
Yet my face I hold to the stormy heaven,
My heart is as calm as a summer sea;
Glad to receive what my God hath given,
Whate'er it be,

"When I feel the cold, I can say, "He sends it,"
And His wind blows blessing I surely know;
For I've never a want but that He attends it;
And my heart beats warm, though the winds may blow.
The soft sweet summer was warm and glowing,
Bright were the blossoms on every bough;
I trusted Him when the roses were blowing,
I trust Him now.

"Small were my faith should it weakly falter,
Now that the roses have ceased to blow;
Frail were the trust that now should alter,
Doubting His love when the storm-clouds grow.
If I trust Him once I must trust Him ever,
And His way is best, though I stand or fall,
Through wind or storm He will leave me never,
For He sends ail."



CHAPTER XX.

The Baptism of the Spirit.



HE baptism of the Holy Spirit is the crowning and vital point in all Christian experience. And right views concerning it are of very great importance. It seems to be a subject beset with difficulties and errors at the present time, though evidently it was intended to be one of the simplest and most easily understood of all.

In considering it, two questions only need to be settled: *first*, What or who is the Holy Ghost? and *second*, What is it to be baptized with the Holy Ghost?

The answer to the first question is, that the Holy Ghost or Holy Spirit is simply God's spirit. It is the life and power and nature of God, manifested in a spiritual way to man's spirit. It is in fact God Himself, as a spirit, communicating with the spiritual part of man's nature.

In John xiv. 16-23, we are shown this:—

“And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of Truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless:

I will come to you. Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me ; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto Him (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me he will keep my words : and my Father will love him, and we will come unto him and make our abode with him."

Here Christ speaks of His own coming and the Spirit's coming as interchangeable experiences, as though it were the same thing whether He should say, "I will come," or "the Spirit will come," or "My Father will come." He simply means that He has been with them in bodily presence, but hereafter He will be with them in spiritual presence ; or in other words, that God had been manifesting Himself through the Divine Man, Christ Jesus, but henceforth He would manifest Himself in a spiritual way, through the Holy Spirit, *i. e.*, His own Spirit. Consequently the Holy Spirit is called by God "My Spirit" all through the Old Testament, and also very frequently in the New Testament "the Spirit of God," and "the Spirit of Christ."

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin ; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

The different expressions used here all mean, of course, the same thing ; "the Spirit ;" the "Spirit of Christ ;" "Christ in you ;" "the Spirit of Him that raised up Jesus ;" and all mean evidently the Holy Spirit. If we substitute the words "life" or "nature" for Spirit, we shall perhaps be helped to understand just what the Holy Spirit is. As we read in Rom. viii. 2, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

The Holy Spirit therefore is the "Spirit of life in Christ Jesus," or in other words is the holy *life* or *nature* of Christ, of which we are to be made partakers, as the Scripture expresses it, "partakers of the Divine nature."

And this brings us to our second question as to what it is to be *baptized* with the Holy Ghost.

The word "baptize" means to immerse, to dip into. Baptism with anything, therefore, must mean being immersed, or dipped into, that thing. To be baptized with the Holy Ghost means to be immersed into the Spirit of God, as to character or nature. It is variously described as being "partakers of the Divine nature" (2 Pet. i. 4) ; having "Christ to dwell in the heart by faith" (Eph. iii. 17) ; being a "temple of the living God" (2 Cor. vi. 16) ; being a "habitation of God through the Spirit" (Eph. ii. 22). To be filled with the Holy Ghost, therefore, means simply to be filled with God.

The word "baptize" is used in connection with the Holy Spirit eight times. Six of these cases are the announcements concerning Christ's mission as the Head of the new Spiritual dispensation, the baptizer with the Holy Ghost (Mat. iii. 11 ; Mark i. 8 ; Luke iii. 16 ; John i. 26 33 ; Acts i. 5). Once it is used in describing the conversion of Cornelius and his household (Acts xi. 16), where it was an experience that accompanied their believing the words spoken by

Peter. And once it is used to declare the divine process by which every member of Christ is baptized into the one body (1 Cor. xii. 13).

The same word "baptize" is also used in several places to express the same fact, but not with the actual words "Holy Ghost." As, for instance, "baptized into Jesus Christ" (Rom. vi. 3); "baptized into Christ" (Gal. iii. 27); "buried with Him in baptism" (Col. ii. 12), etc., etc.

It is plain, therefore, that the expression "baptism of the Holy Ghost" has no exclusive meaning, but is only one way of describing the fact of our abiding in Christ and His abiding in us; in other words, "the life hid with Christ in God."

We say of an artist that he is baptized with the spirit of the old masters, and we mean, not necessarily that he had at any one time any especial or overwhelming experience, though this might be, but that he is all the time dipped into and permeated by their spirit; that he thinks like them, and paints like them, and has their views and ways. And, similarly, when we say of a man that he is baptized with the Spirit of Christ, we ought to mean that he is dipped into and permeated by the Divine Spirit and nature of Christ, as the law of his continual being.

The mistake is too often made of looking upon the "baptism of the Spirit" as an *experience* rather than a *life*; as an outpouring rather than an incoming; as an arbitrary bestowment rather than a necessary vitality. Yet the Scripture plainly teaches that the gift of the Holy Spirit is a universal gift to all believers, one without which they cannot be believers at all. It is impossible to be a child of God without the Spirit, for the new birth is distinctly declared to be a birth of the Spirit. John iii. 5, 6.

Every one, therefore, who is born of God is born of the Spirit, and has the Spirit within him as his new

indwelling life. "If any man have not the Spirit of Christ he is none of His" (Rom. viii. 9); and the converse of this is necessarily true, that if any man belongs to Christ he must have the Spirit of Christ.

In Gal. iv. 6, we read, "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts." "Because ye are sons"; the very fact of sonship implies in the intrinsic nature of things the possession of the Spirit of God, for it is simply impossible to be born of God and not have God's Spirit, at least in measure.

In 1 Cor. xii. 13, we read, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Notice the "all" twice repeated in this verse. Plainly the teaching is that every one who belongs to the "one body" at all belongs to it only by right of having been baptized into it by the "one Spirit."

In 1 Cor. iii. 16, 17, we have another most striking declaration of this:—

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

If we refer back to the opening of this chapter we shall see that the apostle here was not writing to advanced Christians, but to babes in Christ who were "yet carnal," and could not be spoken to as "spiritual," and who were not able to bear anything but the simplest milk of the Gospel (see verses 1-3). And yet to these very Christians, who were "yet carnal," and who "walked as men," Paul announces the fact that even they are the temple of God, and that the Spirit of God dwelleth in them: not will dwell, but dwelleth now. And on this fact he founds his appeal to them for holiness and purity.

We must believe, therefore, that this unspeakably

glorious mystery of an indwelling Holy Ghost is the possession of even the weakest and most failing child of God, whether His presence has ever yet been recognized or not, or His control acknowledged and obeyed. He *is* within each one of us, although He may not yet have been allowed to take full possession. We *are* His temple, although we may not yet have opened every inward chamber of our hearts to His indwelling.

In seeking the baptism of the Holy Spirit, therefore, it is not a new thing you are to ask for, but simply to recognize the presence of that which you already have, and to submit fully to His possession and His control.

No one can doubt that the "well of water springing up into everlasting life," which Christ declared should be *in* the soul that came to Him to drink, is the Holy Ghost; and our Lord plainly declares that this water is already provided, and that all the soul needs is to come and drink.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

The Holy Spirit is a gift, but the being baptized or filled with the Spirit is not a gift, but a command. Water is a gift, but the drinking of water is not a gift but our duty. The sunlight is a gift, but the letting the sunlight into our houses is our privilege and our duty. To be baptized with the sunlight, is merely to get into it and let it shine, and to be baptized with the Spirit is the same.

In Acts iii. 33, we are told that Christ "having received of the Father the promise of the Holy Ghost,

"hath shed forth" this promised gift upon the Church. And in Eph. v. 18, we are commanded to "be filled with the Spirit."

The Holy Spirit is like the sunlight, which forces its way into every place where there is the slightest opening to receive it. The sunlight has been shed forth upon the world; and the Holy Ghost, the promise of the Father, *hath been* shed forth upon the Church. Every man born into the world shares the world's sunlight, and may have as much or as little of it as he pleases, and every man born into the Church (I mean, of course, the invisible Church of all believers) shares the Church's gift of the Holy Ghost, and may have as little or as much as he pleases.

If I want sunlight in my house, I do not need to ask God to give me a fresh thing shed down from the sky, but I need only to open all the doors and windows of my house to permit the entrance of the sunlight which has already been given; and if I want to be baptized with the sunshine I do not need to ask for more sunshine, but simply to go out into the sunshine and be baptized. Similarly, if I want to be filled with the Spirit, I need not ask for more of the Spirit to be given to me, but only that more of myself may be given to the Spirit. I am not to look for any fresh outpouring from God, but for a fresh incoming into me of that Spirit which has already been "shed forth" upon every believer.

The preaching of the Gospel since the coming of Christ is called, in 2 Cor. iii. 8, the "ministration of the Spirit," and, in the common language of Christians, we speak of the present age as being the "dispensation of the Holy Ghost." We mean by this, that the vital element of this age is the presence and power of God's Spirit as the controlling life of everything that lives.

This dispensation or "ministration of the Spirit" was prophesied of in the Old Testament in many

places. (See Joel ii. 28, 29.) "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh"; and notice the expression "all flesh," showing it was dispensational as well as personal.

Christ reiterated this promise of the coming Spirit, and told His disciples to wait for its fulfilment.

"And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." (Acts i. 4, 5.) See also Luke xxiv. 49; John xv. 26; John xiv. 16, 17; John xvi. 7-13.

On the day of Pentecost, when the great outpouring came, declaration was made, "This is that which was spoken by the prophet Joel: and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." (Acts ii. 1-4, 16-18.)

Evidently the repetition here of the prophetic expression, "upon all flesh," marks this outpouring of the Spirit as the introduction of a new dispensation, the formal instalment of the Spirit, set up in the midst of the kingdom of matter, and thenceforth to rule over and control it. The disciples were told to "tarry" and "wait for" the ushering in of this ministration or dispensation of the Spirit. But after it had been thus ushered in, there was no command henceforth to tarry, but always either in immediate bestowal, or the command to an immediate reception.

In Acts ii. 38, 39, the apostle Peter, in the very first sermon preached in this new dispensation, announced that whoever believed in Christ should receive the wonderful gift, declaring to the people in the plainest words that it was their inalienable birth-right: "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God

shall call." It was to be no special gift to a few, but belonged universally to every awakened soul. See also on this point, Acts x. 44-47 ; Acts xi. 15-17 ; Acts xv. 8, 9. And yet in spite of all this there were Christians then as now who did not receive this filling with the Spirit. "And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus ; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed ? And they said unto him, We have not so much as heard whether there be any Holy Ghost." (Acts xix. 1, 2.)

These Christians were like many in the Church now ; they had "not so much as heard" of their glorious possession of the Holy Ghost. The question was not, "Has God given ?" but, "Have you received ?" Such Christians are like blind men, who do not know the sun is shining, and do not open their windows and let it in. These blind believers in Jesus, kneel down in their shut-up hearts and pray for the baptism of the Spirit, when all the while this very longed-for Holy Ghost is beating upon every avenue of their being, seeking for an entrance.

If we compare Acts xviii. 24, 25, with Acts xix. 3, we shall understand the ignorance of these Ephesian converts. Apollos, who was their teacher, could not instruct them in that of which he himself was ignorant, and as he "knew only the baptism of John," they also, of course, knew no other. There is much similar teaching of ignorance in the Church to-day ; and what is needed now is the same thing that was needed then, that some Aquila and Priscilla, or Paul, shall expound unto all such "the way of God more perfectly."

There are four different forces of nature used to describe the work of the Spirit :—

I. FIRE : Matt. iii. 11.

II. WATER : John iv. 10, 14.

III. WIND : John iii. 8.

IV. LIGHT : Eph. v. 8, 9, 10, 13 ; John i. 4-9.

It is characteristic of all these that they force their way into every opening, let it be ever so small, and can only be kept out by erecting barriers against them. How much more true must this be of that all-pervading immanent presence of the Spirit of God, which these things are declared to typify. Therefore, if only we know it, the Holy Ghost, like the sunlight on a dome, is beating against every human heart, and streams in at the tiniest opening.

Some one has said : "Just as the atmosphere was full of electricity before we adapted the telegraph to it, before we harnessed the lightning to carry our messages, and compelled it to drive our cars, so there is an atmosphere full of spiritual electricity around us of which we have only to take hold in order to secure to ourselves its inherent powers. The fulness of God, the Spirit of God, surrounds every human soul. And the soul has only to surrender itself wholly to God, when God will stream through and into that soul with His saving power and heavenly glory."

But there is in the lives of many Christians an experience of a wonderful and instantaneous baptism, which makes an epoch in their lives, and which seems to transform their characters. In the light of the above teaching, what is the explanation of this ?

It is, as we have proved, an incontrovertible fact that every child of God is and must be indwelt by the Spirit of God. But it is equally a fact that not all are "filled" with this Spirit. And the definite, conscious experience, of which so many speak as the baptism of the Holy Ghost, is simply the moment when the soul, either consciously or unconsciously, surrenders itself fully to this divine incoming. The command is, "Be filled with the Spirit," and we obey this command by

abandoning our whole selves to God, and opening every avenue of our being to His possession. Like sunlight, or like the wind, He enters and fills every spot that is opened to Him. The result of this, when done suddenly, is often a very emotional and overwhelming sense of His presence. But this sudden experience does not rise from the fact that anything *new* has been shed forth from God, but only that which has been already shed forth on the day of Pentecost, eighteen hundred years ago, is now allowed to enter and take full possession.

It is not more of the Spirit the lifeless Christian needs, but only that the Spirit should have more of him. And the conscious baptism is not the *coming* of the Spirit as of a thing from the outside, but the full taking possession of the whole being by the indwelling Spirit already within. "Be filled with the Spirit," as if to say, "You have the Spirit dwelling in you, but have not yet realized His full power." You have been "sealed with that Holy Spirit of promise"; but there are doors to be unlocked, and rooms to be occupied, before it can be truly said that you are "filled with all the fulness of God."

As a late writer has said concerning this: "Let me illustrate: I contract with a painter to paint and decorate my house. He sends a thoroughly competent man, with all necessary materials. The workman takes possession of the house; but the work progresses slowly. Why? Well, I have locked sundry doors, and piled up lumber in the corridors, and the man cannot go on with his work. What is wanted is not that I should ask the contractor to 'send the painter,' or to let me have 'more of the painter'; not more of the painter for the house, but more of the house for the painter. Give the painter a chance. Open the barred doors, clear away the obstructing lumber, and he will carry on the work to a satisfactory completion, according to contract."

Like the treasures of coal under a man's field, which existed there just as really before they were known and utilized by him, as they do afterwards; so does the Holy Spirit dwell in all the children of God, whether they know it or not, waiting for them to recognize His presence and yield to His control.

His operations may be hindered, and the manifestations of His presence clouded. He may be grieved and thwarted, but nevertheless it is a simple fact that the Spirit of God dwells in *all* the children of God.

In seeking for the baptism of the Holy Ghost, therefore, it is not God's attitude towards us that needs to be changed, but our attitude towards Him. He is not to give us anything new, but we are to receive in a new and far fuller sense that which He has already given.

The vital importance of this teaching will be realized by all who have, either in their own experience, or in dealing with others, known something of the extreme difficulties connected with this subject. Earnest, devoted souls have been brought into great darkness because they have not realized in their own experience the wonderful "baptism" of which others speak. They think they cannot have received the longed-for gift, because their emotions and sensations have not been like those described by others. The "fruits of the Spirit" are manifested often to a great degree in their lives, but they are afraid to attribute these fruits to the indwelling power of the Holy Ghost, for fear they may be claiming a blessing which they do not really possess. They blame themselves for not possessing this gift, and they try in every way that is suggested to obtain it; but their darkness and trouble only seem to increase, and nothing seems to come of all their seeking.

Now, if it were really true that no one has received the Spirit as an indwelling guest, but those who have

had some definite conscious experience of "baptism" at a certain clearly marked time, how are we to account for the "fruits of the Spirit" so beautifully developed in many devoted lives, who have known no such epoch in their experience? Dare we say these fruits have been produced by any other power, or have come from any other source, than the indwelling Spirit of God? Is not a tree to be known by its fruits, and *can* any power but the Holy Spirit produce holiness of heart and life? And on the other hand, dare we characterize all the wild fanaticism, or the many un-Christ-like self-seeking ways of some who have received a "wonderful baptism" as being the genuine fruits of that Spirit, whose essential characteristics are a Christ-like wisdom and a Christ-like spirit of meekness and self-sacrifice?

We can only conclude, therefore, that many *are* baptized with the Spirit of God, who can tell of no wonderful experience, and that many who have been prostrated, perhaps, by a mighty baptism, know little or nothing of the true Holy Spirit.

I have discovered by careful investigation that spiritualists have these wonderful emotional experiences quite as often as Christians, and I am convinced there are emotions common to highly exalted mental states, no matter what the cause of this exaltation, whose origin is purely physical or psychical, and has nothing more to do with God's Spirit as such than with any other source of excitation. It is of the body, and not of the Spirit at all, and I fear many are sadly deceived by these experiences into thinking they must necessarily be from God, and *must* be tokens of His especial favor, who as a fact know nothing whatever of the reality of being filled with the Spirit.

To sum up the whole subject, then, we have proved the following facts:—

I. The Holy Spirit has been shed forth on the

whole Church of God, as the sunlight has been shed forth on the world.

II. All who are born into the family of God, receive the Spirit of God.

III. To be "baptized" with the Holy Ghost means simply that the soul has surrendered itself wholly to be taken possession of in every part by this indwelling Spirit.

IV. The "fruits" of this indwelling Spirit may or may not be strong emotions and overpowering manifestations, but they positively *must* be without exception Christ-like lives and characters.

V. By the fruits you shall know the baptism.

VI. We are not to limit the baptism of the Holy Ghost to one single motion on God's part, and one single experience on man's part. It is rather the continuous flow of the all-pervading and controlling Spirit and life of God into the human soul, cleansing and consuming the darkness and sin there; and it cannot be known in its entirety and completeness until nothing is left which needs cleansing, or which the fire cannot consume.

VII. It is not by believing in the Spirit, apart from God, that we receive the Holy Ghost, but by believing in and receiving God as the Spirit, and surrendering ourselves to His control.

The question next arises, How can I personally as a child of God come unto this baptism and be myself individually "filled with the Spirit?"

To this I answer that here, as in every other experience in the divine life, the things necessary on our part are surrender and faith. We must be convinced first of all that it is a fact that we as the children of God *are* indwelt by the Spirit of God. Then we must abandon ourselves wholly, body, soul, and spirit, for His full possession. We must throw wide open every chamber in our inward temple, and let the Heavenly

Guest enthrone Himself in all. Then we must believe that He *does* take full possession, and that we *are* filled with the Spirit up to the measure of our capacity to receive, and we must begin from that time onward to reckon on His presence and power as a continual fact in our lives and experience. We must hold here steadfastly, regardless of all seemings, going quietly forward in a life of simple obedience to the Spirit now enthroned within, and the result will be that very soon the fruits of the Spirit will manifest themselves in a blessed abundance.

The entrance upon this life of full surrender to the control of the indwelling Holy Ghost, may often be a sudden and perhaps almost overwhelming flood of emotion. But in other cases it may come, as it were, without "observation" in a quiet gladness and confidence, with a continual increasing development of spiritual power.

But, however this may be, the essential *facts* are as we have seen, and the soul's part is only and always to recognize the indwelling presence of the Holy Ghost, and to yield utterly to His control. For this is the baptism of the Holy Ghost.

We sometimes see a notice up on buildings, "Room to let with power." This means that there is somewhere in the building a steam-engine, with a connection in the vacant room, and that when any one rents the room, they rent also the power of the steam engine with which it is connected. Should a man rent such a room and put his machinery into it, he would need, of course, to make the connection between the machine and the power before he could expect his machine to go. He would not put his machinery in the room, and then go off to see the landlord and ask for the power; but he would look carefully for the point of connection with the power already provided. And just so it is with our

hearts. The power of the Holy Ghost is already provided, but we need to make the connection, and this connection can only be made on our part by surrender and faith.

Everything is provided on God's side always, and what we want is simply adjustment to His plans.

I once passed through a large linen manufactory on a Sabbath day. There was one vast room full of the most beautiful and complicated machinery, all standing perfectly still and doing no work. Every wheel and spindle and thread was in its right position for use, and all was in perfect order; but nothing could be done because the power was wanting. The connection with the steam-engine had been cut off. And as I recall it I cannot but think how like those great silent rows of looms were to the silent rows of grand Christian men and women who are so divinely gifted for the Master's work, but who are useless, because the connection with the mighty power of the Holy Ghost has not been fully made.

In Luke xi. 9-13, we have the strongest expression possible of the utter freedom of this gift:—

“And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him.”

We have only to ask, and at once we receive, for asking and receiving go together. Moreover, what stronger figure could be used than that of the parent

and the hungry child. What parent is there who is not eager to give bread to the child that needs it? Yet notice the "how much more," in reference to God.

The whole process, then, is summed up in 1 John v. 14, 15 :—

"And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us : and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."

Come out then, dear Christian, into the full sunlight of this truth we have been teaching concerning the Holy Ghost, and let the wonderful "promise of the Father" baptize you. As a man is baptized with sunshine who stands in the full blaze of the natural sun. Do not stay shut up in your unbelief and questioning, and cry for the baptism, but open wide every avenue of your being and let the all-environing Spirit of God pour in and flood your surrendered soul.

The world is full of sunlight ; but if I shut my plant up in a dark cellar, it will dwindle and die for want of it. In such a case I might pray forever, "O Lord, pour out thy sunlight on my plant," but none would come. In the nature of things, none could come. But if I take the plant out of the cellar and place it in the sunlight, it is flooded at once.

The Holy Ghost is my soul's sunlight, and the world is full of it. I have only to get out of the cellar of my unbelief, and put myself "in the light," and I too shall be flooded at once.

THE END.

CONTENTS.

	PAGE,
CHAPTER I.	
INTRODUCTION,—GOD'S SIDE AND MAN'S SIDE.	9
CHAPTER II.	
THE SCRIPTURALNESS OF THIS LIFE.....	20
CHAPTER III.	
THE LIFE DEFINED	31
CHAPTER IV.	
HOW TO ENTER IN.....	39
CHAPTER V.	
DIFFICULTIES CONCERNING CONSECRATION	49
CHAPTER VI.	
DIFFICULTIES CONCERNING FAITH	58
CHAPTER VII.	
DIFFICULTIES CONCERNING THE WILL	67
CHAPTER VIII.	
IS GOD IN EVERYTHING?	79
CHAPTER IX.	
GROWTH.....	90
CHAPTER X.	
SERVICE	103
CHAPTER XI.	
GUIDANCE	114
CHAPTER XII.	
TEMPTATIONS	125
CHAPTER XIII.	
FAILURES	135
CHAPTER XIV.	
DOUBTS.....	149
CHAPTER XV.	
PRACTICAL RESULTS	159
CHAPTER XVI.	
THE JOY OF OBEDIENCE	170
CHAPTER XVII.	
THE JOY OF UNION	179
CHAPTER XVIII.	
BONDAGE AND LIBERTY.....	186
CHAPTER XIX.	
THE INTERIOR LIFE.....	201
CHAPTER XX.	
THE BAPTISM OF THE SPIRIT ..	209

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